

VEGETARIAN
MESSENGER.

THE J. F. C.
HARRISON
COLLECTION OF
NINETEENTH CENTURY
BRITISH SOCIAL HISTORY

TX
392
.A1
V44
vol. 2
1862

BRIGHAM YOUNG UNIVERSITY



3 1197 22103 1310

LIBRARY
BRIGHAM YOUNG UNIVERSITY

J. C. Hanson

THE
VEGETARIAN MESSENGER:

DESIGNED TO AID IN THE
EXTENSIVE DIFFUSION OF TRUE PRINCIPLES IN RELATION
TO THE
FOOD OF MAN;

ADVOCATING
Total Abstinence from the Flesh of Animals,
AND THE ADOPTION OF
VEGETARIAN HABITS OF DIET,

AS PRESCRIBED BY THE NATURE OF THE HUMAN CONSTITUTION, AND
CONSEQUENTLY MOST CONDUCIVE TO THE FULL DEVELOPMENT AND HEALTHFUL EXERCISE
OF THE PHYSICAL, INTELLECTUAL, AND MORAL POWERS.

IF WE WOULD INCREASE IN THE KNOWLEDGE AND LOVE OF TRUTH, WE MUST PRACTISE THE TRUTH
WE ALREADY POSSESS.

VOL. II.
With a Supplement.

London:
FRED PITMAN, 20, PATERNOSTER ROW:
AND SOLD BY ALL BOOKSELLERS.

MDCCLII.

IPSWICH :
PRINTED BY J. M. BURTON AND CO., STEAM PRESS.

CONTENTS.

| | |
|---|-------------------|
| Title Page | i |
| Contents | iii |
| Index | iv |
| The Vegetarian Movement | 1 |
| History of the Vegetarian Society | 5, 14, 21, 31, 45 |
| Incidents of the Consumption of Flesh as Food | 9, 17, 25 |
| First Annual Meeting of the Vegetarian Society | 14 |
| Local Operations of the Vegetarian Society | 21, 31, 45 |
| NUMA, the Peaceful King of Rome | 27 |
| The Best Food of Man | 33 |
| The Vegetarian Movement in America | 41 |
| Vegetable Food a Preventive and Cure of Disease | 49 |
| Memoir of PYTHAGORAS, the Philosopher | 52 |
| Fourth Annual Meeting of the Vegetarian Society | 61 |
| Vegetarian Soirée in London | 77 |
| FRANKLIN, the Practical Philosopher | 87 |
| <i>The Vegetarian Treasury</i> | I |
| <i>The Vegetarian Controversialist</i> | I |

INDEX.

* Where the Letter T, or C, is affixed, the Figures refer to the Pages of the TREASURY, or CONTROVERSIALIST.

| | PAGE | | PAGE | | PAGE |
|--|---------------|--|--------|---|-------|
| Abstinence Principle, The . . . | 19 C. | Child's Reason, The, "I Like it" . . . | 18 C. | Economical Living . . . | 6 C. |
| Advantages of Progress . . . | 21 T. | Children, Food for . . . | 25 C. | Economy, Domestic, 3; Political, 3; of Fishing, 11 T.; Cobbett on, 15 T.; of Pig Feeding . . . | 12 C. |
| Age, Golden, 8 C.; Green Old, 11 T.; of Animals . . . | 23 T. | Cholera and Vegetarianism . . . | 24 C. | EDWARDS, Mr., Speech of . . . | 16 |
| Agriculture, Live Stock Unnecessary to . . . | 3 T. | Christmas Dinner, Vegetarian . . . | 31 | Effects, of Kindness on Birds and Animals, 7 T.; of Flesh on the Constitution . . . | 19 T. |
| America, Vegetarian Movement in . . . | 41 | Civilization, Progress of . . . | 33 | Enjoyment of Nature . . . | 9 T. |
| American Vegetarian and Health Journal . . . | 41 | Climate, the Influence of . . . | 6 C. | Epidemic Diseases . . . | 24 C. |
| American Vegetarian Society, First Annual Meeting, 42; Union with English Society . . . | 43 | CLUBB, Mr. H. S., Speech of . . . | 16 | Excitements . . . | 20 T. |
| Anatomy, Comparative, 2; and Physiology . . . | 13 T. | COATES, GEORGE, Esq., Speech of, 6, 16 | 16 | Experience, Authority of Medical, 1 T.; of a Dyspeptic, 15; Science and, 6 C., 23 C.; of a Bricklayer, 7 T.; of a Tradesman's Family, 8 T.; of a Shoemaker, 11 T.; of a Merchant, 42; of a Vegetarian Captain, 15 T.; Convictions of . . . | 20 T. |
| Analytical Chemistry . . . | 2 | COBBETT on Economy . . . | 15 T. | Experiment, Result of Three Years, 4 T.; of Professor Forbes . . . | 23 |
| Ancestors, Diet of our . . . | 49 | Cod Liver Oil . . . | 16 C. | Extract of Liquorice . . . | 22 T. |
| Ancient and Modern History . . . | 3 | Colchester, Report from . . . | 24 | Extracts, Farinaceous and Saccharine . . . | 8 T. |
| Animal, Man a Progressing, 6 C.; Productions, Vegetable Substances Superseding, 3 T.; Life, Degrees of, 3 C.; Substances, Gradual Disuse of . . . | 5 T. | Comparative Anatomy, 2; Dr. LANKES-TER on . . . | 2 C. | Farinaceous and Saccharine Extracts, 8 T.; Food for Dyspeptics . . . | 24 T. |
| Animals, Age of, 23 T.; Cruelty to Animalcula in Water, 5 T.; in Vegetables . . . | 15 T. | Concession to Popular Taste . . . | 20 C. | Fasting, Philosophy of . . . | 11 T. |
| Anglo-Saxon Race, The . . . | 13 C. | Conference at Ramsgate, The . . . | 5 | Finest Flavours from Vegetables . . . | 7 T. |
| Appetite, the Human, 14 T.; Conquer the . . . | 22 C. | Conformity with the Times . . . | 3 C. | Fins, Laplanders and . . . | 19 T. |
| Appointment, Permission and . . . | 17 T. | Conquer the Appetite . . . | 17 T. | First Annual Meeting of the Vegetarian Society . . . | 14 |
| Appreciation Realized by Practice . . . | 68 | Constitution and Avocation, Peculiarity of . . . | 5 C. | First Annual Report of the Vegetarian Society . . . | 15 |
| Arctic Regions, The . . . | 19 C. | Consumption, Preservation from, 43; Recovery from, 43; Flesh-Eating a Cause of . . . | 36 | Fish Given to the Disciples, 4 C.; Diet . . . | 9 C. |
| Art of Preserving Health . . . | 14 T. | Convictions of Experience, 20 T.; of Medical Men . . . | 17 T. | Fishing, Economy of . . . | 11 T. |
| Arrow-Root, Brazilian, Manufacture of, Gruel, Moulded, Moulded with Rice, Value of, as Regimen . . . | 10 T. | Cooper, The Testimony of a . . . | 3 T. | Flesh, as Food Objectionable in Itself, 3 C.; Wholesomeness of, 4 C.; Diet, the Evils of, 12 C.; Diet, Destructive Tendency of, 16 T.; Stimulation of, 66; Effects of, on the Constitution, 19 T.; Disgust for, 19 T.; Diet, Digestion of . . . | 7 |
| Authority of Medical Experience . . . | 1 T. | Cornaro, Case of . . . | 23 | Flesh-Eating, Philosophy of, 11 T.; An Obstruction to Missions, 43; A National Instance of, 13 T.; Criminality of, 17 C.; A Cause of Consumption . . . | 36 |
| Autumn, Welcome to . . . | 21 T. | Correct Habits, Benefits of . . . | 10 C. | Food, Our First, 11 C.; Pleasant, 13 T.; for Laborious Occupation, 14 C.; Waste of, in Cattle Feeding, 15 T.; Simple, 15 T.; Moral Tendencies of, 17 T.; of the Labouring Classes, 23 C.; for Children, 25 C.; Weight and Bulk of . . . | 25 C. |
| Bacon for Dyspeptics . . . | 16 T. | Cost of Vegetarian and Flesh Diet . . . | 67 | Forbes, Professor, Experiment of Franklin, Dr., Independence of, 71; the Practical Philosopher, Foundation of Philosophy, First Dietetic Experiment, Secret of Success, 87; Mental Progress, First Literary Efforts, 88; An Hydropathist, Advantage of Simple Habits, a Reasonable Creature, Economical Living, Ease and Safety of Change of Diet, 89; Water Drinking, Cheap Living, Strength and Agility, 91; Moral and Religious Character, Industrious Perseverance, Becomes an Editor, Independence Secured by Simple Habits, 92; The Juntio, Improved Circumstances, Public Offices and Honours, 93; Political Independence, Scheme for Moral Perfection, Individual Virtue, . . . | 39 |
| Bad Custom, Curse of . . . | 82 | Covent Garden on a Market Morning . . . | 7 T. | | |
| Be Free . . . | 1 T. | Criminality of Flesh-Eating . . . | 17 C. | | |
| Beans, Varieties of, Green, Windsor, Green Soup, Green Kidney, Dry Kidney, Value of, in France, in Holland, Extensive Cultivation of, for Laborious Occupation, as Regimen . . . | 6 T. | Cruelty of Drivers . . . | 18 | | |
| BEAUMONT'S, Dr., Tables . . . | 9 T. | Cruelty to Animals . . . | 15 T. | | |
| Beauty and Symmetry . . . | 17 T. | Culpability, Degrees of . . . | 8 C. | | |
| Bedouins . . . | 22 T. | Cultivation of the Sugar Cane . . . | 20 T. | | |
| Beds, Vegetable . . . | 26 C. | Culture, Mental . . . | 3 | | |
| Beef, Dried . . . | 10 C. | Cure of Diseases, 23; for the Scurvy . . . | 14 T. | | |
| Benefits of Correct Habits, The . . . | 10 C. | Customs, Bad, Curse of . . . | 82 | | |
| Benevolent Idea, The . . . | 13 C. | Custom, Unreasonable . . . | 14 T. | | |
| Best Food of Man, The . . . | 33 | Dainties, Desire not . . . | 16 T. | | |
| Best Form of Carbonaceous Food . . . | 14 C. | Debates, Vegetarian . . . | 7 C. | | |
| Best, What is . . . | 26 C. | Declaration of Independence . . . | 6 T. | | |
| Blind and Lame . . . | 15 T. | Degrees of Animal Life, 3 C.; of Culpability . . . | 8 C. | | |
| Blood of the Herbivora and Carnivora . . . | 16 T. | Destructive Tendency of Flesh Diet . . . | 16 T. | | |
| Bran, Value of . . . | 9 T. | Diet, Human, 2 T.; Dr. LANKES-TER on, 1 C.; During Childhood, 11 C.; Occupation and, 11 C.; Of our Ancestors, 49; Sudden Change of, 13 C.; for the Dyspeptic . . . | 13 C. | | |
| Brazilian Arrow-Root . . . | 10 T. | Dietetic Class, 32; Treatment of Disease . . . | 24 C. | | |
| Bread, Too Good . . . | 40 | Difficulties of Opponents to Vegetarianism . . . | 22 C. | | |
| Bread, Wheat . . . | 25 C. | Digestion of Vegetarian Diet, 7; of Flesh-Diet, 7; Dr. LANKES-TER on . . . | 2 C. | | |
| Bricklayer, Experience of a . . . | 7 T. | Disciples, Fish Given to the . . . | 4 C. | | |
| BROTHERTON, JOSEPH, Esq., M.P., Speech of . . . | 5, 15, 31, 80 | Discussion on Vegetarianism . . . | 46 | | |
| Bull Fights in Spain . . . | 81 | Disease, Dietetic Treatment of . . . | 24 C. | | |
| Business, Wear and Tear of . . . | 24 C. | Dis eased Flesh, Sale of . . . | 25, 26 | | |
| Butcher, My . . . | 16 T. | Diseases of Pigs, 15 T.; Epidemic, 24 C.; Cure of . . . | 23 | | |
| Butter, Tree . . . | 8 T. | Disgust for Flesh . . . | 19 T. | | |
| | | Divine Sanction, The . . . | 9 C. | | |
| | | Domestic Economy . . . | 3 | | |
| | | Dried Beef . . . | 10 C. | | |
| | | Drivers, Cruelty of . . . | 18, 20 | | |
| | | Dry Kidney Beans . . . | 6 T. | | |
| | | Dyspepsia, What Diet is Most Conducive to . . . | 22 C. | | |
| | | Dyspeptic, Diet for the, 13 C.; Experience of . . . | 15 | | |
| | | Dyspeptics, Farinaceous Food for, 24 T.; Bacon for . . . | 16 T. | | |
| Carbonaceous Food, Best Form of Carnivora, Blood of . . . | 14 C. | | | | |
| Case of CORNARO, 23; T. WOOD . . . | 23 | | | | |
| Cattle Feeding, Waste of Food in . . . | 15 T. | | | | |
| Cattle kept for Manure . . . | 11 T. | | | | |
| Charity . . . | 21 T. | | | | |
| Chemistry, Analytical, 2, Dr. LANKES-TER on . . . | 2 C. | Earth's Own History of its Inhabitants, The . . . | 5 T. | | |

| | PAGE | | PAGE | | PAGE |
|---|------------|--|--------|---|--------|
| The Foundation of Political Freedom | 94 | Long-Lost Health Regained | 4 T. | Philosophy of Flesh-Eating, 11 T.; | |
| Fruit, versus Pigs, 5 T.; Indigestibility of | 39 | Longevity, Vegetarian, 12 T.; | 18 C. | of Fasting | 11 T. |
| GASKILL, Mr. JAMES, Speech of | 7 | Love, The Religion of | 14 T. | Pig Feeding, Economy of | 12 C. |
| GASSENDI, Opinion of | 7 T. | MACAIRE and MARCET, Researches of | 9 T. | Pigs, Fruit <i>versus</i> , 5 T.; Keeping, 12 C.; Diseases of | 15 T. |
| God in Nature | 2 T. | Macaroni, Manufacture of, Various Forms of, Boiled, Blanched, Neapolitan, a General Diet, Price of | 18 T. | PITMAN, Mr. BENN, Speech of | 74, 86 |
| Golden Age, The | 8 C. | Man, a Progressing Animal, 6 C.; The Best Food of 33; Structure of | 23 | Pleasant Food | 13 T. |
| Good in Every Thing | 13 T. | Man's Influence on the Outward World, 3 T.; Disposition to Improve | 72 | Poetry:— | |
| Government, The, of Truth | 21 T. | Mankind, Well-Being of | 17 C. | A World at Peace | 24 T. |
| Gluttony | 11 T. | Manufacture of Arrow Root, 10 T.; of Macaroni, 18 T.; Potato Flour, 12 T.; of Sugar | 19 T. | Cruelty to Animals | 15 T. |
| Gradual Disuse of Animal Substances | 5 T. | Manure, Cattle Kept for | 11 T. | Custom Unreasonable | 14 T. |
| Green Beans | 6 T. | Medical Experience, Authority of, 1 T.; Men, Convictions of | 17 T. | Hope of the World | 10 T. |
| Green Crops, Premiums for | 23 T. | Mental Culture | 3 | Mercy and Innocence | 6 T. |
| Green Kidney Beans | 6 T. | Merchant, Experience of a | 42 | Religion of Love | 14 T. |
| Green Old Age | 11 T. | Mercy, 1; and Innocence | 6 T. | The Tyranny of Sport | 20 T. |
| Habits, of Animals Instructive, 5 C.; Natural versus Artificial, 19 T.; Guided by Reason | 19 T. | METCALFE, Rev. W., Speech of | 69, 84 | Thou Shalt not Kill | 8 T. |
| Harmless Delusions | 19 C. | Milk, Animal and Human | 11 C. | Vegetarian Children's Hymn | 12 T. |
| HARVEY, Mr. ALDERMAN, Speech of | 75 | MILLER, Mr., Speech of | 8 | Poles and Hungarians, The | 7 T. |
| Health Regained, Long Lost | 4 T. | MILNER, Mr., Speech of | 6 | Political Economy | 3 |
| Health, 17 T.; Art of Preserving, 14 T.; Restoration to | 24 C. | Mission of Vegetarianism, The | 11 T. | POMPILIUS, NUMA | 27 |
| Herbivora, Blood of | 16 T. | Molasses | 22 T. | Popular Taste Concessions to | 20 C. |
| Herbs, St. PAUL on Eating, 4 C.; A Dinner of | 14 T. | Moral Duty, A, 5 T.; Rebuke, 6 T.; Responsibility, 17 T.; Tendencies of Food | 17 T. | Population, The North American | |
| History, Ancient and Modern, 3; of the Vegetarian Society, 5; Dr. LANKESTER on | 1 C. | Moss, Iceland | 22 T. | Indians and | 20 C. |
| Honey | 22 T. | Movement, The Vegetarian | 1 | Porters of Smyrna | 2 T. |
| Hope of the World | 10 T. | Mucous Membrane, The | 23 T. | Position, Principle Affected by | 9 C. |
| HORSELL, Mr., Speech of | 8, 16, 22 | My Butcher | 16 T. | Possession of Truth | 1 T. |
| HOWARD, Opinion of | 63 | Natural Instance of Flesh-Eating, A | 13 T. | Potato Flour, Manufacture of, Domestic Manufacture of, Uses of, Soup, Gruel, Moulded, Moulded and Rice, in Bread, Value of, as Regimen, Consumption of | 12 T. |
| Human Diet and Happiness, 2 T.; Physiology, 2; Growth, 5 T.; Appetite, 14 T.; Stomach | 15 C. | Nature, God in, 2 T.; Enjoyment of, 9; Sanction of the Law of | 81 | Practical Objects | 16 T. |
| Humanity, Inherent in Human Nature, 3 T.; Universal Practice of | 23 C. | Natural, versus Artificial Habits | 19 T. | Premiums for Green Crops | 23 T. |
| Hungarians, The Poles and | 7 T. | Natural Instincts | 21 T. | Preparation of Sago | 8 T. |
| Hunting | 14 T. | NEESON, Mr., Speech of | 16 | Preservation from Consumption | 43 |
| Iceland Moss, Powder, as Regiment, Value of | 22 T. | NELSON, Mr., Speech of | 31 | President of the Vegetarian Society, Speech of, 6, 15, 22, 31, 63, 76 | 83 |
| Idea, The Benevolent | 13 C. | Nervous Irritability | 9 C. | Prevalence of Truth, The | 2 T. |
| Imprudence of Stock Feeding | 16 C. | Nettles as Food | 21 T. | Preventive and Cure of Disease, Vegetable Food a | 49 |
| Incidents of the Consumption of Flesh as Food | 9, 17, 25 | New Vegetables | 9 | Principle, The Vegetarian, 2; Affected by Position, 9 C.; Triumph of, 46; and Interest, 13 C.; Sacrifice of | 22 C. |
| Independence, Declaration of, 6 T.; of Dr. FRANKLIN | 71 | NEWTON, MRS. Instance of | 23 | Principles not Men | 18 C. |
| Indigestibility of Fruit | 39 | NEWTON, Sir ISAAC | 18 T. | Produce of Peas, 4 T.; of Sago, 8 T.; of Sugar | 20 T. |
| Industry, Vegetarian Habits Promotive of | 21 T. | Nice White Veal | 2 T. | Progress, 3 T.; of Civilization, 33; Towards Freedom, 17; Advantages of, 21 T.; Vegetarian, 9 C.; of the Vegetarian Principle | 74 |
| Influence of the Climate | 6 C. | NICHOLSON, Mrs., Instance of | 23 | Proper Food of Man | 22 |
| Innocence, Mercy and | 6 T. | Nitrogen, Whence do Animals Derive, 34; an Essential Aliment | 38 | Proving too Much | 18 C. |
| Instance of Mrs. NEWTON, 23; of Mrs. NICHOLSON, 23; of Mrs. WATKINS | 23 | North American Indians and Population | 20 C. | Public Advocacy of Vegetarian Principles | 17 C. |
| Instincts, Natural | 21 T. | NUMA POMPILIUS, Ascends the Throne, 27; Principles and Government, Method of Reform, 28; Arbitration Established, Parabolic Sayings, Religious Services, Political Institutions, 29; Promotion of Agriculture, Rome at Peace, Conclusion | 30 | Public Opinion, Power of | 81 |
| Instinctive Preference | 43 | Nursery Stories, Vegetarian | 21 C. | Pythagoras, Birth and Education, 52; Travels to Egypt, Taken Prisoner to Babylon, 53; Reception at Samos, Benevolent Efforts, Visits Sparta, Found a School, 54; Removes to Crotona, Found Magna Græcia, Political Influence, 55; An Extraordinary Incident, Orations to the Children, Orations to Parents, Public Orations, 56; Influence on the Animal Creation, Mode of Initiation to the Auditory, 57; Discipline of, Mode of Life, Laws Concerning Food, 58; The Pythagoric Life, Conclusion | 59 |
| Introduction, 1 C.; | 1 T. | Occupation and Diet | 11 C. | Ramsgate, The Conference at | 5 |
| Irish Moss, as Food, as Regimen | 24 T. | Opinion of GASSENDI, 7 T.; of HOWARD, 63; LAMARTINE, 64; THACKERAY | 23 | Reason, Habits Guided by | 19 T. |
| Irritability, Nervous | 9 C. | Our First Food | 11 C. | Recipes for | |
| Is Abstinence from Flesh Meat productive of Scurvy? | 4 C. | Outward World, Man's Influence on the | 3 T. | Arrow Root Gruel | 10 T. |
| Isolation | 15 C. | PALMER, Mr. J. G., Speech of | 7 | Boiled Green Peas | 4 T. |
| Justice | 1 | Paradise, Return to | 42 | Boiled Ripe Peas | 4 T. |
| Kangaroo Hunt, The | 3 T. | PAUL, St., on Eating Herbs | 4 C. | Boiled Windsor Beans | 6 T. |
| Keeping Pigs | 12 C. | Peace, A World at | 24 T. | Boiled Green Kidney Beans | 6 T. |
| Kill, Thou Shalt Not | 8 T. | Pence Congress and Vegetarian Soiree | 21 C. | Boiled Dry Kidney Beans | 6 T. |
| Kindness, Effect of, on Birds and Animals | 7 T. | Peas, Varieties of, Split, Flour, Meal, Green, Dried Green, Boiled Rice, Soup, Soup of Green, and Sago Soup, and Barley Soup, and Rice Soup, Pudding, Value of, Produce of Peculiarity of Constitution and Avocation | 4 T. | Green Bean Soup | 6 T. |
| Knacker's Yard, A | 18 | Pedestrianism | 3 T. | Green Peas Soup | 4 T. |
| Labouring Classes, Food of | 23 C. | Perils of Science, The | 12 T. | Moulded Arrow Root | 10 T. |
| Laborious Occupation, Food for | 14 C. | Permission and Appointment | 68 | Moulded Arrow Root with Rice | 10 T. |
| LAMARTINE, Opinion of | 64 | Permissions and Sanctions of Scripture | 21 C. | Moulded Potato Flour | 12 T. |
| Lame, Blind and | 15 T. | Physiology, Human, 2; Anatomy and | 13 T. | Moulded Potato Flour and Rice | 12 T. |
| LANKESTER, Dr., on Diet, History, 1 C.; Chemistry, Digestion, Comparative Anatomy, Vegetarian Diet and Scrofula | 2 C. | Physiological Effects of Sugar | 20 T. | Moulded Sago | 8 T. |
| Laplanders and Fins | 19 T. | | | Moulded Semolina | 16 T. |
| Law of Kindness, The | 15 T. | | | Moulded Tapioca | 14 T. |
| Law in Relation to Slaughter | 9 C. | | | Moulded Tous Les Mois | 10 T. |
| Life, 7 T.; the Sanctity of, 2 T.; Unphilosophical to Take, 5; Staff of, 3 C.; Health and Serenity | 16 T. | | | Peas Soup | 4 T. |
| Liquorice, Extract of | 22 T. | | | Peas and Sago Soup | 4 T. |
| Live Stock Unnecessary to Agriculture | 3 T. | | | Peas and Barley Soup | 4 T. |
| Lively Interest | 1 T. | | | Peas and Rice Soup | 4 T. |
| Local Operations of the Vegetarian Society, | 21, 31, 45 | | | Peas Pudding | 4 T. |
| | | | | Potato Flour Soup | 12 T. |
| | | | | Potato Flour Gruel | 12 T. |

| | | | | | |
|--|--------|--|-------|---|--------|
| Sago Porridge | 8 T. | Structure of Man | 23 | Object of the, 80; Fourth Annual Meeting of the | 61 |
| Sago and Rice Porridge | 8 T. | Sudden Change of Diet | 13 C. | Vegetarian Diet, what Comprises, 1 C.; and Scrofula, Dr. LANKESTER on, 2 C.; and Animal Diet, Compatibility of, with Health, 5 C.; Digestion of, 7; and Flesh Diet, Cost of | 67 |
| Sago Gruel | 8 T. | Sugar, Manufacture of, 19; Made from Starch, Beet, Physiological Effects of, Refined or Loaf, Produce of, Cultivation of the Cane | 20 T. | Vegetarian Lectures and Meetings:—Lancashire, 21, 31, 45; Isle of Man, 21; Yorkshire, 21, 31, 45; London, 21, 31, 45; Kent, 24; Essex, 24, 45; Suffolk, 24, 45; Cornwall, 32; Shropshire, 32, 45; Staffordshire | 47 |
| Recovery from Consumption | 43 | Sunday Desecration | 26 | Vegetarian Family, A, 23 T.; Tracts, 3 C.; Christmas Dinner, 31; Debates 7 C.; Progress, 9 C.; Soiree in London, 77; Longevity, 12 T., 18 C.; Children's Hymn, 12 T.; Habits, 41; Practice, 41, 42, 15 C., 74; Dinners, 46; Habits Promotive of Industry, 21 T.; Soiree and the Peace Congress, 21 C.; Nursery Stories, 21 C.; Captain, Experience of a | 15 T. |
| Reflective Examination | 13 T. | Superstitious Notion, A | 70 | Vegetarians, What will Put Down the, 3 T.; and Cholera, 66, 84 | |
| Regimen, Arrow-Root as, 10 T.; Beans as, 6 T.; Iceland Moss as, 22 T.; Irish Moss as, 24 T.; Potato Flour as, 12 T.; Sago as | 8 T. | Supper, A Working Man's | 32 | Vegetarianism Fully Tested, 1 T.; In all Ages, 10 T.; Cholera and 24 C.; The Mission of, 11 T.; In a Cotton Mill, 11 T.; Science of, 44; For Mariners, 76; Not a New Truth, 76; and the Press, 77; and Scripture, 81; Difficulties of Opponents to, 22 C.; Discussion on | 46, 47 |
| Relief from Spasms | 9 T. | Symmetry, Beauty and | 17 T. | Virtue, the Source of | 25 C. |
| Religion of Love, The | 14 T. | Sympathy for Wild Birds | 5 T. | Vitiated Appetite | 81 |
| Researches of MACAIRE and MARCET | 9 T. | Tapioca, Mode of Extracting, British, Moulded, Uses of, Value of | 14 T. | WARD, Mr. William, Speech of 71, 86 | |
| Respectability in Sausage Makers | 3 T. | Taylor, Mr. THOMAS, Speech of Temperaments, The | 10 C. | Warm Bedding for Winter | 23 T. |
| Restoration to Health | 24 C. | Testimony of a Cooper, 3 T.; A Schoolmaster's | 15 T. | WARMAN, Mr., Speech of | 6 |
| Result of Three Years Experiment | 4 T. | THACKARAH, Opinion of | 23 | Waste of Food in Cattle Feeding | 15 T. |
| Return to Paradise | 42 | The Source of Virtue | 25 C. | Water, Animalcula in | 5 T. |
| Rome Without a Physician | 15 T. | Thou Shalt not Kill | 8 T. | WATKINS, Mrs., Instance of | 23 |
| Russian Soldiers and Labourers | 13 T. | Times, Conformity with the | 3 C. | WATSON, Rev. G. B., Speech of | 85 |
| Sacrifice of Principle | 22 C. | Tous Les Mois, Moulded, Value of Tradesman's Family, Experience of a | 10 T. | Wear and Tear of Business | 24 C. |
| Sago, Preparation of, Varieties of, Pearl, Moulded, Porridge, and Rice Porridge, Gruel, Soup, Value of, as Regimen, Produce of | 8 T. | Tree Butter | 8 T. | Weight and Bulk of Food | 25 C. |
| Sale of Diseased Flesh | 25, 26 | Triumph of Principle | 46 | Welcome to Autumn | 21 T. |
| Sanction, The Divine, 9 C.; of the Law of Nature | 81 | Truth, 1; The Possession of, 1 T.; Sacred, 2 T.; Prevalence of, 2 T.; Government of | 21 T. | Well made Better | 7 T. |
| Sanctity of Life, The | 2 T. | Twitcheil, Dr., Case of | 85 | Well-Being of Mankind | 17 C. |
| Sausage Makers, Respectability in | 3 T. | Tyranny of Sport | 20 T. | What is Best? | 26 C. |
| Sausage Machine, A | 19 | Ulcers, Cure of | 23 | What Will You Do for Leather? | 66 |
| SCHOLEFIELD, Mr., Speech of 15, 76, 86 | 15 T. | Universal Tendency of the Vegetarian Principle, 3; Success, 7 C.; Peace and Brotherhood, 42; Provision of Vegetable Food, 21 T.; Practice of Humanity | 23 | What Will Put Down the Vegetarians? | 3 T. |
| Science and Experience, 6 C., 23 C.; The Perils of | 12 T. | Unreasonable, Custom | 14 T. | What were Animals Sent For? | 4 C. |
| Scripture, Permissions and Sanctions of, 21 C.; Vegetarianism and | 81 | Unskilful Slaughterman | 20 | Wheat Meal Bread | 9 T. |
| Scrofula, Vegetarian Diet and | 2 C. | Value of Bran, 9 T.; Arrow Root, 10 T.; Beans, 6 T.; Iceland Moss, 22 T.; Peas, 4 T.; Potato Flour, 12 T.; Sago, 8 T.; Tous Les Mois, 10 T.; Tapioca | 14 T. | Wheaten Bread | 15 T. |
| Scurvy, Is Vegetarianism Productive of, 4 C.; Cure for the, 14 T.; Sea, 50; Potatoes a Preventive of | 51 | Varieties of Beans, 6 T.; Peas, 4 T.; Sago | 8 T. | "Whole Hogs" | 20 C. |
| Self-Denial, 1 T.; Pleasurable | 16 T. | Veal, Nice White | 2 T. | Wholesomeness of Flesh | 4 C. |
| Self-Discipline | 23 T. | Vegetable Beds | 26 C. | Wild Birds, Sympathy for | 5 T. |
| Semolina | 16 T. | Vegetable Substances Superseeding Animal Productions, 3 T.; Food, a Preventive and Cure of Disease, 49; Food, Universal Provision of | 21 T. | Windsor Beans | 6 T. |
| Sense and Sensuality | 19 T. | Vegetables, New, 9 T.; Animalcula in, 13 C.; Finest Flavours from | 7 T. | Winter, Warm Bedding for | 23 T. |
| Serenity and Strength | 42 | Vegetarian Principle, The, 2; Universal Tendency of, 3; Ancient Authority of, 15; Progress of, 74; Public Advocacy of, | 17 C. | WOLFE, Dr. D., Speech of | 85 |
| Sheep, Sufferings of | 20 | Vegetarian Movement, The, 1; In America | 41 | Wood, T., Case of | 23 |
| Shoemaker, Experience of a | 11 T. | Vegetarian Society, History of the, 5, 21, 31, 45; First Annual Meeting of the, 14; First Annual Report of the, 15; Local Operations of the, 21, 31, 45; | | Work of the World | 23 T. |
| Simple Food | 15 T. | | | Workers and Destroyers | 19 T. |
| Sinfulness of Slaughter | 9 C. | | | Working Man's Supper, A | 32 |
| Slaughter, Sinfulness of, 9 C.; Law in Relation to, 9 C.; No Excuse for | 42 | | | World, A, at Peace | 24 T. |
| Slaughterman, An Unskilful | 20 | | | WRIGHT, Mr., Speech of | 8 |
| SMITH, JOHN, Esq., Speech of | 15 | | | | |
| Smithfield, Scene in, 11; on a Market Morning | 7 T. | | | | |
| Smyrna, Porters of | 2 T. | | | | |
| Spain, Bull Fights in | 81 | | | | |
| Spasms, Relief from | 9 T. | | | | |
| Spirit of Love, Wisdom, and Power | 72 | | | | |
| Sport, Tyranny of | 20 T. | | | | |
| Staff of Life, The | 3 C. | | | | |
| Stimulation of Flesh | 43 | | | | |
| Stock Feeding, Imprudence of | 16 C. | | | | |
| Stomach, Human | 15 C. | | | | |
| Stratford St. Mary, Report from | 24 | | | | |

THE VEGETARIAN MOVEMENT:

ITS CLAIMS UPON PUBLIC ATTENTION.

THE claims of any movement on the attention of mankind, are always in proportion to the universality of the principles on which it is based, and the degree in which it affects the social, domestic, and individual requirements of the human race. The movement for freedom of commerce, for instance, claimed the sympathy of thousands; and, when it resolved itself into a definite and united effort for supplying the country with cheap food, millions again flocked to its standard, and its power became resistless. The might of this movement, however, did not alone consist in the external means brought to bear in its support, but in the fact that free-trade principles are founded on the unalterable laws of justice, mercy, and truth.

Justice was ever blind to merely individual and petty interests; Mercy was ever kind to all creatures, and Truth ever unbending to man's prejudices; and these three sublime attributes can never accommodate themselves to the passions and appetites of the human race, but always require that passion and appetite should become subject to them.

"Live and let live," is, among civilized men, an acknowledged principle of JUSTICE; and, in proportion as it is adhered to in practice, does man stand high in the scale of civilized existence. The lowest grade of humanity, is marked by man partaking of his fellow-man—by cannibalism. There are, again, various degrees in which life is respected. Some regard it as lawful for man to slay his fellow-man, whenever his own self-interest, in plunder, or conquest (which is another name for plunder on a larger scale), require such a sacrifice. In another degree, it is regarded as justifiable for man to kill man in self defence, when attacked; and held, that any man, who may have slain his brother, should himself be slain. In this way, men have ever fixed their standards of justice; and they all serve as beacons in their turn. But a purer humanity is now breathed upon the world; that man is brother to man, and not an enemy; that there is no circumstance that will justify the destruction of human life; and it is discovered, that, although this principle is declared by the moving spirits of the present day, it is but an echo of the simple Christian principle, "Love your enemies." But, still, the current of human progress goes on, regardless of human

ideas, or limitation; and the spirit which moved a DANIEL to refuse the king's meat, and an ISAIAH to prophecy, "They shall neither hurt nor destroy in all my holy mountain," is moving the hearts of hundreds and of thousands, with this still wider view of justice, a view which does not confine itself to one portion of creation, but is extended to the whole of God's harmless creatures, and which is alone compatible with, and adapted to, the higher civilization of the future.

MERCY has now a strong hold upon the public mind. When a culprit is sentenced to undergo the "severest penalty of the law," how deep are the sympathies excited in his favour! "The big heart of England" beats with the kindest emotions, even towards a murderer. In how many hearts is the man forgiven! and how many there are, who declare that, if they had been on the jury, as the law now stands, they would not have convicted. All this is an indication that mercy is growing amongst us; and shall it be said that it shall not continue to grow? Is mercy to extend itself to the murderer, and not to the innocent and unoffending victim of the slaughter-house system? We are thankful to say, that the most popular literature of the day,* is already noticing the gross features of this subject, with a seriousness that their importance demands.

TRUTH was never more appreciated than it is now! If there be a speaker or a writer, who, in spite of the prejudices of the ignorant and the selfish, dares to speak, from the fulness of the heart, the plain simple truth, he becomes more or less the popular speaker or writer. There is no more direct way of laying hold of the convictions of the public mind, than that of going direct to the truth. How soon is the man of studied language, of senseless action, of cringing policy, discovered by the discriminating eye of a public audience or of the reading world? But how readily do men discern when a prophet is among them—a man who feels the spirit of truth stirring within him, and dares to express it, even in the face of long established custom! Men, now-a-days, will even applaud the very truths, when uttered with sincerity and charity, which prove their own customs to

* See the "Tendencies of Popular Literature," *Vegetarian Messenger*, vol. i. p. 115.

have been mistaken, and their own opinions erroneous. Thus the power of truth will be well nigh omnipotent in relation to enlightened public opinion, whenever men are found intelligent and truthful enough to proclaim it without ostentation, or bigotry. Truth is always fit for man; and it is for man to fit himself for it, by willingly adopting its mandates.

Does the Vegetarian principle, then, stand upon the immutable laws of truth? is the stern inquiry of the public mind. It shall be our endeavour, as far as our present limits will permit, to give that information, and to direct to those leading features of the subject, which, if carefully pursued, will enable each one to answer this inquiry for himself.

THE VEGETARIAN PRINCIPLE.

This may be described as follows:—That man, as a physical, intellectual, and moral being, can become most completely developed, in all his faculties, by subsisting upon the direct productions of the Vegetable kingdom.

It must be borne in mind, therefore, that a man who possesses no desire for this three-fold development of his faculties, but who simply wishes to live an animal existence,—to gratify his sensual lusts, and to “live according to the flesh”—may not be able to appreciate the facts and arguments in favour of this principle. It is the moral and intellectual man who will most readily understand them. But we would, by no means, neglect the sensualist: we are all immersed in the concerns of sense to begin with; and man, in this condition, ought never to be neglected by those who may see beyond. We condemn not sensuality, but we would exalt it, by making the senses subservient to the spirit. The delights of the senses, alone, are comparatively small, and indeed, exist more in the *desire* to possess, than in reality; but when these become the active servants of a clear and well-regulated mind,—when sensuality becomes the *instrument*, and not the *master*—then the delights of the senses are real, and not imaginary. They then harmonize with morality and truth.

COMPARATIVE ANATOMY.

The senses and anatomical structure of man present one of the most complete scientific reasons for believing that human nature is best developed by living upon the direct products of the earth. How grateful to the unperverted senses of man are the orchards, the fields, and the gardens, laden with their yearly produce! How admirably are his hands adapted to pluck the ear of corn, or the luscious fruit! how well formed are the incisors and cuspids (or front and side teeth), for separating fruit and farinaceous food into parts best adapted

for the bicuspid and molars, which are as well calculated for grinding these substances! The palate, the alimentary canal, the stomach, and every part of the system, when unperverted from their original nature by aliments foreign to their requirements, receive, with grateful sensations, this *naturally* stimulating and nourishing food. The best naturalists, LINNÆUS, CUVIER, RAY, MONBODDO,* and many others, unite in the assertion that fruits and farinacea are the natural, and, consequently, the proper food of man, as suggested by the deductions of comparative anatomy.

HUMAN PHYSIOLOGY.

Physiology unites with anatomy in this assertion. The most substantial muscle, sinew, and bone, are produced by vegetable diet, whilst every function of the body is found to be performed with greater vigour, and more lasting activity. Great spasmodic effort may be secured by a flesh diet, as exemplified by the lion and the tiger, in the seizure of their prey; but that permanent strength which is required for *continued effort*, is best secured by vegetable diet; and the patient ox, the horse, the camel, and the elephant, are instances of possessing muscle suited for *long endurance*, and derived solely from the vegetable kingdom. The substantial character of flesh made from vegetable food, as compared with that made from flesh, is shown, too, in the time which the carcass of the herbivorous sheep will resist the action of the atmosphere, whilst the carcass of the carnivorous dog, cat, and other carrion, becomes rapidly decomposed. MAJENDIE found that human chyle eliminated from vegetable food, would resist the action of oxygen nine days' longer than that made from the flesh of animals. Dr. BEAUMONT'S tables of digestion show, that, of the average time of digestion of an equal number of vegetable and animal substances of diet, vegetable food is digested 22 minutes 33 seconds sooner than animal food. Longevity, also, is always promoted when unnatural stimulation, or “fast living,” is dispensed with.

ANALYTICAL CHEMISTRY.

Chemistry, as propounded by LIEBIG, and other eminent chemists, shows that all animal nutriment is derived from the vegetable kingdom, where it is found in the most suitable proportions for human nourishment: that the flesh of animals contains only about 25 per cent. of solid matter, and 75 per cent. of water, whilst the various farinaceous substances contain from 50 to 90 per cent. of nutriment.

* See the *Vegetarian Messenger*, vol. i. p. 6.

DOMESTIC ECONOMY.

The deductions from chemical analysis show, that, in popular language, more nutriment can be obtained from vegetable food for a penny, than from the flesh of animals for a shilling: in fact, that whilst 100 lb. of nutriment forming blood costs, when obtained from the flesh of animals, £11 13s. 4d., the same amount, when derived from Vegetarian diet, costs only 12s. 4½d.

POLITICAL ECONOMY.

Sir R. PHILLIPS shows, that, even in the present state of agricultural science, every acre of cultivated land in Great Britain and Ireland, would support a family on vegetable diet; whilst it requires three acres to support one on flesh and vegetables: and thus, that whilst the United Kingdom could support only 80,000,000 inhabitants with its present cultivated land, on mixed diet, by living on vegetable food, a population of 250,000,000 could be fed, without bringing any more land into cultivation.*

MENTAL CULTURE.

Psychological science proves to every *practical* investigator, that, in proportion as the Vegetarian principle is adhered to, for the purpose of bringing the animal propensities of man into subjection to the moral and intellectual faculties, so is this important object secured. This truth can be illustrated by the fact, that the carnivorous races of animals are naturally of impetuous or ferocious dispositions; whilst the herbivorous are mild, and docile. In mental cultivation, therefore, the Vegetarian principle may be regarded as an important discipline.

ANCIENT AND MODERN HISTORY.

At the earliest and most happy period of human existence of which we have any record, the Vegetarian principle was a rule of life; and all nations, in proportion as they approach it in practice, and abstain from injurious habits, such as drinking intoxicating liquors, the use of opium, tobacco, and other poisons, are blessed with health, strength, and longevity. Whenever, generally speaking, a high degree of practical philosophy has been attained, either by nations or individuals, it has been associated with the Vegetarian principle. The highest and most successful periods of Roman and Grecian philosophy, art, and literature, were characterized by simplicity of diet; whilst the best philosophers—those whose thought was the most profound, and whose lives were the most exemplary—were avowedly, and practically, disciples of the Vegetarian phi-

losophy. Of these facts we have ample illustration in the book of GENESIS; in the prophecies of ISAIAH; in the book of DANIEL, and in various other parts of the Scriptures. Like evidence is also presented in the ancient histories of the Greeks, the Spartans, and the Romans. ORPHEUS, who is reputed to have had extraordinary power over the brute creation, abstained, not only from the flesh of animals, but from all animal substances. PYTHAGORAS taught his numerous disciples this practice, as an essential part of their discipline; and he has not been excelled in profundity of intellect. NUMA, SOCRATES, PLATO, EPICTETUS, EPICURUS (who was a more genuine philosopher than has been supposed), PORPHYRY, PLUTARCH, and many others of the illustrious devotees of philosophy, were firm, and even zealous advocates of the Vegetarian principle, under various names; whilst the modern list of disciples to this form of truth, is scarcely less illustrious; for it contains the names of MILTON, TRYON, SWEDENBORG, WESLEY, FRANKLIN, CHEYNE, HOWARD, JOHN NICHOLSON, SHELLEY, T. NEWTON, Sir ISAAC NEWTON, LAMB, LAMARTINE, GREAVES, Sir R. PHILLIPS, COWHERD, and of GRAHAM, ALCOTT, MUSSEY, SHOWELL, and FOWLER, writers on physiology of greater or less merit, or eminence in America; besides the names of many living illustrious men in our own country. These men have all been promoters of the world's progress, and will be remembered with respect and gratitude, by the millions who benefit by their labours. Their lives present living examples of the truth they have advocated.

UNIVERSAL TENDENCY OF THE VEGETARIAN PRINCIPLE.

Not only does the Vegetarian movement inculcate a practice which is thus calculated to benefit the human family, but it extends its advantages to all the various tribes of animated nature; it speaks to all in the language of kindness, it makes all subject to the new commandment which man is gradually realizing on the earth, "that ye love one another." It applies this law, where cruelty, torture, and wrong were the prevailing perpetrations; it calls upon man to exercise the first prerogative with which he was blessed, that of dominion over every living thing; a dominion not of fear and of tyranny, causing terror and alarm, and which, in its turn, renders the tyrant who exercises it unsafe in the presence of those creatures he was designed to rule; but a dominion of moral power, such as was enjoyed by the Vegetarian prophets and philosophers; such as preserved DANIEL in the den of lions, and MOFFAT from the attack of wild beasts; a dominion which, in its applica-

* *Vegetarian Messenger*, vol. i., Supplement, p. 28.

tion to the animal creation, shall teach human beings the perfect safety of undeviating adherence to the Christian precepts, one among another, which, hitherto, if not professedly, has been at least practically denied.

Man yet wants faith in those moral precepts that CHRIST taught; and nothing can be so well calculated to arouse men from the apathy of self-indulgence, into which many are fallen, as the exercise of a principle, which, whilst it admits the rights of the human race to freedom of thought and action, enables man to free himself from many of the cares and anxieties of living, by the economy it inculcates, and inspires him, at the same time, with a generous regard for the whole of living nature.

DEDUCTIONS.

It will be seen, from the above considerations, that the Vegetarian movement has not only justice, but truth as its foundation; and that, in this system, is completely verified the text, "mercy and truth are met together:" and that like the various political questions which affect the food, the health, and the liberty of the people, it is a question affecting deeply the social, domestic, and individual requirements of mankind.

The Vegetarian movement, therefore, does not profess to be superseding the religious, or moral institutions: what it seeks to promote, is a more complete humanity, such as will be capable of more fully appreciating religious and moral principles. Its supporters believe that the advanced state of society—the present demands of the civilizing spirit of our age—require this step in physical science, in intellectual perception, and in moral discipline. It is not a new movement: it is the result of the same great progressive spirit which is moving the world; and it is as natural, that it should now be made prominent among the public movements of our day, as it is for the fruitful autumn to follow the spring and summer; and as well might man expect to stay the seasons in their course, as to stay the progress of a truly enlightened and merciful civilization.

This movement, again, appeals to the judgement, the heart, and the conscience of every individual: it appeals to the judgement, in the great scientific facts, on which it rests its intellectual claims to the public attention; to the heart, because the human feelings are ever ready for sensitive activity, when innocence and right present their powerful pleadings; and to the conscience, because whenever light is shed upon any subject of human duty, if the conscience be at all affected by it, it is dangerous to its power on the mind, if its dictates be not obeyed. There is no more important feature in mental philosophy, than the quick per-

ception and ready adoption of the first conviction of truth. If the mind become, by habit, accustomed to a disregard of moral convictions, the conscience becomes seared, and does not act so powerfully in guarding the mind from its grosser tendencies; and thus, that which would become the greatest blessing, may be turned into a dreaded curse! But if the first conviction of truth be respected, and held sacred by its ready adoption, the man can be led forward into still more earnest conviction and clearer perception of truth, and he may realize a degree of that true happiness of existence, which is experienced when the actions harmonize with the convictions. No one can form an idea of the substantial satisfaction there is in subsisting daily upon that food, drink, and air, which scientific and moral intelligence lead us to select. In this condition, the merely sensual pleasure is exalted into a moral delight, and whilst the taste and the palate are gratified in a more complete sense by the simple elements which are presented for their enjoyment, the mind brings its higher principles to bear, and, in this way, the commonest events of life become instrumental in exercising and strengthening the best faculties of the soul.

It may be sometimes considered unpopular to appeal to the public conscience; but we are not among those who would thus insult the public by regarding it as void of this safeguard to human action. Among the most degraded of our race, there is a degree of honour and consistency, and a more or less conscientious regard for certain views and principles which must ever be respected. The most obdurate, indeed, has a conscience; and why should we not be ready to acknowledge its existence, when we speak to man collectively, as well as when we speak to him individually.

Those who are thus seeking to affect the conscience of their fellow men, by the promulgation of great principles, have great cause for encouragement, in the fact, that their success, and the power of effecting it, do not rest merely on their own exertions; but that the spirit of progression is preparing the way for the reception of truth in every direction; they can behold, in the movements of the world towards temperance, peace, and brotherhood, the powerful hand of Omnipotence, using the great and the good of all nations and tongues for the accomplishment of its grand designs; and with such a power to carry forward the great work of the world's regeneration, they feel urged onward with an ever-increasing zeal, knowing that it is among the greatest blessings of existence, to be made instrumental in practically promoting justice, mercy, and truth among mankind.

HISTORY OF THE VEGETARIAN SOCIETY.

THE CONFERENCE AT RAMSGATE.

ADHERENTS to the Vegetarian principle having for many years existed in various parts of the United Kingdom, it was thought advisable, by some of the most zealous of their number, to assemble these at a Conference, for the purpose of considering how they could mutually assist each other in promoting the Vegetarian principle among mankind. Accordingly, a Conference took place at Northwood Villa, Ramsgate, Kent, on the 30th of September, 1847.

Vegetarians from London, Manchester, and other distant parts of the country were present, at least twelve of whom had travelled upwards of 300 miles to take part in the proceedings. Out of this number, many of whom had abstained from flesh-meat for various periods from 1 to 35 years, there were six gentlemen present, whose ages ranged between 57 and 80 years, in the full vigour of advanced life; and, as an incontestible proof of the safety of Vegetarian diet, each of these gentlemen who took this long journey with the design of making known the advantages of temperate habits, had abstained, not merely from alcoholic drinks, but from the flesh of animals, for from 33 to 38 years.

THE MORNING SITTING.

JOSEPH BROTHERTON, Esq., M.P., having been called to the chair, JAMES SIMPSON, Esq., proposed, and Mr. HORSELL seconded, "That a Society be formed, called THE VEGETARIAN SOCIETY." After considerable discussion, the resolution was unanimously adopted.

JAMES SIMPSON, Esq., then proceeded to read rules which he proposed for the regulation of the Society; and after much consideration and debate, on the motion of Mr. WRIGHT, seconded by Mr. PALMER, a code of rules for the Society were unanimously adopted.

After the election of officers, upwards of 150 names were handed in to the Secretary, for enrolment as Members of the Society.

THE DINNER.

A substantial dinner was served by the hostess of Northwood Villa, at half-past one o'clock; and the zest with which the company partook of the repast, indicated the healthful tastes possessed by Vegetarians for simple and wholesome fare. The physiological propriety of the food, and the inoffensive character of the means required for its pro-

vision, combined with the individual consciousness of right which seemed to animate the young as well as the aged, contributed to inspire all with a unity of purpose, and a harmony of sentiment, which is seldom enjoyed in business conferences, where the excitements of intoxicating liquors and carnivorous habits are permitted to infuse their discordant influence.

THE AFTERNOON SITTING.

The business having been transacted at the previous sitting, the present one was open to both Vegetarians and their friends. JOSEPH BROTHERTON, Esq., M.P., was unanimously called to the chair.

THE CHAIRMAN was received with loud applause; he said, he trusted the problem would be solved, whether it was right to slaughter animals for food; and if shown not to be right, that there would be moral courage in those so convinced to endeavour to carry out the Vegetarian principle. With regard to the laws of nature, there was a feeling implanted by the Deity, entirely opposed to the shedding of blood; and that must certainly be considered as a guide to human conduct. In the opinions of anatomists, man was frugivorous and granivorous, and not carnivorous in his formation; as seen by the colon, the intestines, and the teeth. Thus, the earth teemed with productions for the natural sustenance of man. And thus, from human feeling, nature, and comparative anatomy, might the conclusion be drawn, that it was unphilosophical to take life to support the body. He then contended that flesh diet was not only *unnecessary*, but *injurious* to health and happiness. That it was unnecessary, was seen from the fact, that thousands subsisted in health without it; and that it was injurious, was known from reason and fact, seeing that animals were afflicted with diseases like man. The use of flesh, had also a moral effect; the character of those animals which lived upon it being ferocious, whilst those fed upon vegetables were mild and inoffensive. Abstinence from flesh was also favourable to length of life; and having abstained himself for 38 years, he recommended it, from his soul, as the best method of living that could be adopted. He said he enjoyed good health, and that whilst there was no self denial in it, it had many advantages which could not at first be

understood or appreciated; but if the end for which man was created was to be happy, and to secure the happiness of others, it would be found that such a life of temperance would essentially contribute to that end. (Hear, hear.) Many around him, and scores of others who had adopted the system for a number of years, could testify the same; and when it was known that from 150 to 160 abstainers had already joined the Society, it could not fail to produce an impression in favour of the system. (Hear, hear.) There was, then, the voice of God in the mind; the law of nature in the provisions for the sustenance of man; the experience of the most enlightened and best of men in all countries, and their own experience, in favour of the principle to be adopted. And he thought there was no difficulty in showing, that there was the command of God, in addition to all that he had written in his works, and declared in the experience of man. There might, however, be no reasoning effectually against the advances of depraved appetite; but it would be found, that abstinence from the flesh of animals was in accordance with every right principle, with justice, mercy, temperance, and health; whilst it would prevent cruelty, disease, and misery; and therefore, again, he felt called upon to recommend the system to all who wished to benefit their health, and to be the means of promoting the good of society. (Hear, hear, and applause.)

The REV. JAMES SCHOLEFIELD moved the first resolution:—"That since man, in the first ages of the world, abstained from the flesh of animals as food, and that the majority of the inhabitants of the whole earth still subsist on the products of the vegetable kingdom, it is a popular error to suppose that flesh-meat is a natural and necessary part of the food of man." He quoted authorities proving the change of diet, and its various disadvantages, from PORPHYRY, PLUTARCH, HERODOTUS, and other ancient authors; and showed from the statistical facts of modern experience, that the custom of relying upon flesh as the principal article of food, was injurious to society, and an appropriation of the food of the people—five acres of ground only producing flesh for one man per year, where $12\frac{1}{2}$ could subsist from the same amount of land producing wheat, and $77\frac{1}{2}$ from other vegetable food. He also dwelt on the violation of the principles of humanity, in the practice of slaughtering animals; and concluded his remarks by various quotations from NEWTON, LAMBE, and other authors, who have written in favour of a vegetable diet.

Mr. MILNER supported the resolution; and adverted to the facts mentioned in regard to the small amount of labour required on grazing lands; whilst a friend of his, in Cheshire,

working his 44 acres of land by spade husbandry, paid £15 a week for its cultivation, the year round. This farmer was a Vegetarian of 38 years' standing.

Mr. WARMAN moved the second resolution:—"That the facts of history, both ancient and modern, demonstrate that longevity, and the greatest degree of physical strength and well-being, are attainable on a diet in which the flesh of animals forms no part." He reverted to the facts of history, of past and present time, as the basis of the views presented in GRAHAM'S *Lectures on the Science of Human Life*, showing that other things being equal, those who subsisted on vegetable diet, were the best developed, and the most healthful. Mr. DAVIS, in his work on China, had showed that the Coolies, who lived on vegetable food, were the strongest men, and fit to serve as models for the sculptor; whilst ADAM SMITH, in his *Wealth of Nations*, showed that the men who did the hardest work, as chairmen, porters, and coal-heavers, were most of them from the Irish peasantry; and that those who had continued their vegetable diet, were the strongest men in the British dominions. [Applause.]

Mr. GEORGE COATES, seconded the resolution, by stating, that health on a diet in which flesh was used was only comparative; since he could testify, in his own experience, that though he had himself been considered as well as could be, whilst eating flesh, he had, since giving it up, found himself better and stronger than ever he had been before. [Hear.]

The PRESIDENT of the Society, JAMES SIMPSON, Esq., moved the third resolution:—"That since the facts lately developed in the science of chemistry, show, that in eating the flesh of an animal, men 'eat, strictly speaking, only the principles of nutriment which that animal got from vegetables;'—the nutriment of flesh being, in fact, *vegetable nutriment*—whilst the facts of physiological research prove that farinaceous and vegetable food is more digestible than flesh; it is strictly in accordance with reason, and the principles of domestic and political economy; and, at the same time, more favourable to health, to return to the original, direct, more abundant, and bounteous provision of nature, in the food of the *vegetable kingdom*." He considered it a great privilege of his life to have known no other habits than those they had met together to advance before the world; and whilst others had shown the benefits of Vegetarian diet from history and experience, his efforts should be exerted to show that the facts of scientific research spoke quite as decidedly in its favour. If men, in times past, had subsisted, and those in the present still subsisted, in health and strength on Vegetarian diet, there must be a good reason for it; and

here, in support of the truths they desired to teach, came the express declarations of science, to show that the provisions of nature spoke quite as decidedly upon the subject, as did the feelings of the heart in its opposition to the shedding of blood. He believed that much of the present practices of society in the use of the flesh of animals, originated in a mistake as to the nutritive qualities of vegetable food, as compared with flesh-meat; and after stating that the waste of the body caused by exertion of all kinds, mental as well as physical, required to be re-placed from the food, by a principle to form the blood, one to form the animal heat, and another to form the bones, he gave the statistics of the composition of the ordinary articles of food, from PLAYFAIR, and others of the LIEBIG School of Chemistry,* and showed that it was opposed to sound sense, thus indirectly to seek in flesh the identical principles of nutriment originating in vegetables, and pay 23·00 per cent dearer for it, at the same time. [Hear, hear.] With regard to the popular delusion that flesh was more digestible than vegetable food, the following extracts from the tables of Dr. BEAUMONT proved how great a mistake even medical men laboured under on the subject of digestion. The time of digesting various articles of diet was given as follows:—

ARTICLES OF VEGETARIAN DIET.

| | H. | M. |
|----------------------------------|----|----|
| Barley Soup | 1 | 30 |
| Soft boiled Rice | 1 | 0 |
| Bean Soup | 3 | 0 |
| Boiled Tapioca, Barley, and Milk | 2 | 0 |
| Fresh Bread | 3 | 15 |
| Eggs (variously cooked), average | 2 | 37 |
| Potatoes, Beans, and Parsnips | 2 | 30 |
| Custard | 2 | 45 |

ARTICLES OF FLESH DIET.

| | H. | M. |
|-----------------------|----|----|
| Chicken Broth | 3 | 0 |
| Mutton Soup | 3 | 30 |
| Chicken | 3 | 15 |
| Roast Beef | 3 | 0 |
| Roast Mutton | 3 | 15 |
| Broiled Veal | 4 | 0 |
| Roasted Duck | 4 | 15 |
| Roasted Pork | 5 | 15 |

It would thus be seen, that there was mistake in administering "*chicken broth*" to the sick, since it took as long again to digest as "*barley broth*;" and whilst the meat of the chicken was digested in 3 hours 15 minutes, soft boiled rice was digested in *one* hour; and whilst barley, eggs, beans, &c., were digested in from 2 hours to 2 hours 37 minutes, roast mutton required 3 hours and 15 minutes, and roast pork, 5 hours and 15 minutes. [Hear, hear.] The practice of eating flesh was also opposed to principles of political economy, as abridging the resources of the country in the production of grain, as seen by

the statements made, respecting the production of vegetable food as compared with flesh; at least 15 times the number of people being able to subsist upon vegetable food, and, with improved cultivation, 60 times the number. The principle was an evil one, which thus robbed the country of its resources, depopulated the sheep-walks of the landlords of Scotland, and drove the people who once dwelt there abroad. Was it not, then, in accordance with reason, to return to the products of the vegetable kingdom, as the proper food of man? Who could fully understand a subject like that, and not desire to join heart and hand in the establishment of a principle which would thus increase the comfort and happiness of society! If there was one principle of charity of which he was more enamoured than another, it was that. (Hear, hear.) It was a great question in its usefulness; and not so merely in its considerations of a social and physical character, but in the higher relations of morality and spirituality accompanying those; and if the welfare of others were sought, it could not fail to be ardently desired, that the knowledge of the subject should be disseminated, and the principle be adopted practically. (Much applause.)

Mr. JAMES GASKILL seconded the resolution, and gave reasons why he abstained from flesh diet:—1st, from the facts of anatomy and physiology.—2nd, from the instructions of the first dietetic table extant—"God said, behold I have given you every herb bearing seed, &c."—3rd, because he was forbidden to kill.—4th, because in the blood was the life of man, and the purer the blood, the healthier the man.—5th, because no matter was obtained from flesh which could not be had from vegetables.—6th, because disease was introduced into the body by flesh diet.—7th, because vegetable diet would maintain a man in perfect health.—8th, because it was circuitous and expensive to seek nutriment from flesh.—9th, because flesh-meat stimulated the propensities, and frequently urged on to crime.—10th, because 33 years' experience in Vegetable diet had enabled him to endure more physical and mental fatigue than most, whilst he had enjoyed almost uninterrupted good health.—11th, because moral and intellectual purity were incompatible with gross organism.—12th, because many vegetable products contain more nutriment than the flesh of animals. He believed that the time was rapidly approaching, when those facts would be fully known and appreciated. (Applause.)

Mr. J. G. PALMER, also supported the resolution. He rejoiced in the prospect of chemical science bearing still further evidence in favour of abstinence; and doubted not, that much good would result from attention to the

* See *Products of the Vegetable Kingdom*, p. 7; and *Vegetarian Messenger*, vol. i. pp. 76 and 94.

voice of God and humanity, and the study of science; the latter co-operating with, and confirming the former. He had abstained only a short time, but was better in health, and could support hunger and fatigue longer on a vegetable diet. (Hear.)

THE SECRETARY, Mr. HORSELL, moved the 4th resolution:—"That the adoption of a Vegetarian diet by society, involves many important features of social and political import; tending to the abolition of war, and the many other evils originating in a departure from the principles of humanity; and, whilst more favourable to health, length of life, and intellectual capacity, will be found to conduce essentially to true moral progress; and thus to secure the increased comfort, well-being, and happiness of mankind." He said he had derived physical, moral, and mental benefit from abstinence from flesh. He believed society was composed of men *behind* their day; men *of* their day; and men *in advance* of their day; and it should be the effort of each to belong to the last class, as he trusted many there did. He thought the first division diminished daily, whilst the last was increasing; and doubted not that the principle of that meeting had much to do with the progress of society. He was delighted to be amongst so many who were tried Vegetarians, and had borne the "burden and heat of the day," strong in muscle, and intellect, and still rejoicing to propagate their principles of truth. From that day he should feel called upon to come forward in the work of advancing the principles of the Society; and much could be done, if, as he trusted, each would feel himself responsible for the success of his advocacy of the truth; and he doubted not that those present at their Annual Meeting, would see that their labours had not been in vain. (Hear.) That was a question for the human race; and each one was morally bound to aid its progress, since there was not an individual who would not be benefited by it, and whose happiness would not be advanced by its principles and practice; and he trusted that each would go forth in his individual capacity, to induce the adoption of the system. (Hear, hear.)

MR. WRIGHT seconded the resolution. He said, many objections had been raised against Vegetarianism. He had once heard it said, that a society abstaining from flesh, could be no more than pigmies, both in body and mind; but if the person making that statement, could have looked round that meeting, he thought he would have been convinced of his mistake. It was a pleasure to him to state, that he had four grand-children born in the

second generation of Vegetarians; and if the system were good for the child of twelve months, and for the old man of 70, it was good for all ages. His children, and grand-children were healthy, active, and intellectual; and were capable of enjoying all the legitimate pleasures of life, to a greater extent than those who indulged in the common but vicious habits of life. He saw, in the Word of God, that the principles of vegetable diet were affirmatively and directly appointed; and he thought, whoever considered that, would need to go no further. He spoke from an experience of 38 years, when he said that vegetable diet was favourable, in every sense of the word, to health, peace, and happiness; and had a tendency to abolish every thing that produced misery in the world. (Hear, hear, and cheers.)

Mr MILLER expressed his conviction of the truth of the statements he had heard; and declared his determination to follow the practice of Vegetarian diet from that time. (Applause.)

The CHAIRMAN believed that the whole question could not exactly be tried by chemical tests; but, with its aid, and that of practical experience, it was known what was best. In the case of DANIEL, in refusing the king's meat and wine, there were no arguments about the operations performed within us, but it was seen, by the result, which was best. And though the great object of so many Vegetarians meeting together, was to reason upon the subject; if they failed to convince others by arguments, there they were to *show* them the result. (Cheers.) No man could persuade him that flesh-meat was necessary to health and strength, when he saw around him those who had enjoyed 38 years' of healthy existence without it. He felt himself it was right to abstain; and he thought all would agree that it had been good for them to meet on that occasion. (Hear, and cheers.)

The SECRETARY moved a vote of thanks to Mr. BROTHERTON, for his services in presiding over the meeting.

Mr. SPENSER seconded the motion, which was carried unanimously, as were all the other resolutions.

The CHAIRMAN having acknowledged the compliment, the meeting concluded, with the impression that much encouragement to perseverance would be the consequence, wherever the proceedings of the Conference were made known.

After supper, a social *conversazione* occupied the Vegetarians for about two hours; when the day's proceedings terminated.

INCIDENTS OF THE CONSUMPTION OF FLESH AS FOOD.

CUSTOMS of all kinds always pre-suppose some basis of reason in their origin—some well-defined arguments, showing their wisdom, or necessity. A custom, however, once established, it does not follow, that the real, or supposed reason for it, should have been retained. On the contrary, we see that the prevailing customs of social life, have, hitherto, scarcely ever been questioned, provided they accorded with the teaching of early years, and the practice of the majority “of the world”—the class of society in which men lived.

In nothing that we can call to mind, however, does such an instance present itself of un-reasoning adherence to custom, as in the consumption of the flesh of animals as food. There is not a practice we have, in which the violation of sound principle is more apparent to the sincere inquirer; and still, in the midst of the many researches and inquiries of our age, it is only recently, that the arguments which are supposed to support this system, have been approached by more than the curious, and by these only, perhaps, from some accidental circumstance.

The ox, or the sheep, in its comparatively natural condition in the green pasture, is rarely, if ever, traced by any but those practically interested in the process, to the “beef,” or “mutton,” placed upon the table; or, these to the live animal from which they are supplied. This would be painful, and would be considered “unnecessary;” and, certainly, we admit the force of the objection, if the meal “is to be enjoyed,” that the various steps of the process (from the peaceful glade to the market, thence to the slaughter-house, and lastly, through its various transmutations commencing there, to the “meat upon the table”) should ever be inquired into.

In our estimation, the whole system can only be due to error, and want of information; and in the objections we perceive to advert to its ordinary concomitants of cruelty, bloodshed, slaughter, and moral degradation, we believe we see additional evidence of this, and of the proof, that the growing enlightenment of the times but requires fairly, and in patience, to be brought to bear upon the question, to lead the public to regard the practice of consuming animals as food as profane, and beneath the dignity of the coming time, and, ultimately to root out the practice by the popular appreciation of the facts which expose its errors and its mischief.

In the present, and several succeeding articles, we purpose attempting to call attention to some of the facts which characterize

the flesh-eating system; and we cannot, in the first instance, do this more graphically, than by inserting the principal features, if not the entire matter, of a recent article in one of our most popular periodicals,* which, though written for a somewhat different purpose to that we shall venture to apply it, does honour to the writer, in the object alone contemplated by him:—

“It was with singular pride that Mr. THOMAS BOVINGTON of Long Hornets, Bucks, viewed his first ‘lot’ of fat bullocks as they filed their way out of his stock-yard towards the nearest station of the North Western Railway. They were so sleek, so well fed, and so well behaved, that they turned out of their stalls with the solemn sobriety of animals attending their own funeral. Except a few capers cut by a lively West Highlander, they sauntered along like beasts who had never had a care in their lives. For how were they to know that the tips of their horns pointed to that bourne from whence few bovine travellers return—Smithfield? Smithfield, the Heart of Mid-London, the flower of the capital—the true, original, London-Pride, always in full bloom! A merciful ignorance blinded them to the fact that, the master who had fed and pampered them with indulgent industry—who had administered their food out of the scientific dietaries of LIEBIG; who had built their sheds after the manner of HUXTABLE; who had stalled and herded them in imitation of PUSEY; who had littered them out of STEVENS’S *Book of the Farm*—was about, with equal care and attention to their comfort, to have them converted into cash, and then into beef.

“This was Mr. BOVINGTON’S first transaction in bullocks. Since his retirement from Northampton (where he made a small fortune by tanning the hides he now so assiduously filled out), he had devoted his time, his capital, and his energy to stock-farming. His sheep had always sold well; so well, indeed, that he had out-stocked the local markets; and, on the previous morning, had driven off a three-score flock to the same destination and on the same tragic errand, as that of his oxen. His success in the production of mutton had given him courage: he had, therefore, soared to beef. Only the Thursday before, a neighbouring farmer had pronounced of his herd to his face, that ‘a primer lot of beasts he never see—nowheres.’

“Mr. BOVINGTON had several hours to spare before the passenger-train was due in

* See DICKENS’S *Household Words*, No. 6, p. 121.

which he intended to follow his cattle. Like a thrifty man he spent a part of it over his stock-book, to settle finally at what figure he could afford to sell. He was an admirable book-keeper; he could tell to an ounce how much oil-cake each ox had devoured; to a root how many beets; and, to a wisp, how much straw had been used for litter. The acreage of pasture was, also, minutely calculated. The result was, that Mr. BOVINGTON could find in an instant the cost price of each stone of the flesh that had just departed of its own motion towards the shambles.

"To a mercenary mind; to a man whose whole soul is ground down to considerations of mere profit (considerations which many profound politico-philosophers deplore as entering too largely into the agricultural mind), the result of Mr. BOVINGTON's comparison of the cost with the present market prices, would have been extremely unsatisfactory. What he had produced at about 3s. 9d. per stone, he found by the *Mark Lane Express* was 'dull at 3s. 6d., sinking the offal.' Neither had the season been favourable for sheep—at least, not for *his* sheep—and by them, too, he would be a loser. But what of that? Mr. BOVINGTON's object was less profit than fame. As a beginner, he wanted to establish a first-class character in the market; and, that obtained, it would be time enough to turn his attention to the economics of feeding and breeding. With what pride would he hear the praises of those astute critics, the London butchers, as they walked round and round, pinching and punching each particular ox, enumerating his various good points, and contrasting it with the meaner, leaner stock of the mere practical graziers! With what confidence he could command the top price, and with what certainty he could maintain it for his 'lots' in future!

"Mr. BOVINGTON was as merciful as he was above immediate gain. He could not trust the stock he had nurtured and fed, to the uncontrolled dominion of drovers. Though hurried to their doom, he would take care that they should be killed 'comfortably.' He considered this as a sacred duty, else he—who was a pattern to the parish—would not have thus employed himself on a Sunday. As he took his ticket at the station, the chimes for evening service had just struck out. His conscience smote him. As his eye roved over the peaceful glades of Long Hornets, on which the evening sun was lowering his beams, he contrasted the holy Sabbath calm with the scene of excitement into which he was voluntarily plunging himself. As a kind of salve to his troubled mind, he determined to pay extra care and attention to the comfort of his cattle.

"His consignment was to remain, till

Smithfield market opened at eleven o'clock on the Sunday night, at the Islington lairs. Thither Mr. BOVINGTON repaired—on landing at the Euston Station—in a very fast cab. On his way, he calculated what the cost would be of all the fodder, all the water, and all the attendance, which his sheep and oxen would have received during their temporary sojourn. The first question he put, therefore, to the drover on arriving at the lairs, was—

"What's to pay?"

"Wot for?"

"Why," replied the amateur grazier, 'for the feed of my sheep since last night!'

"Feed!" repeated the man with staring wonder, 'Who ever heerd of feedin' markit sheep? Why, they'll be killed on Monday or Tuesday, won't they?'

"If sold."

"Well, they'll never want no more wittles, will they?"

"But they have had nothing since Saturday!"

"What on it! Sheep as comes to Smithfield *never* has no feed, has they?"

"Nor water either?" said Mr. BOVINGTON.

"I should think not!" replied the drover.

"As he spoke, he drove the point of his goad into the backs of each of a shorn flock that happened to be passing. He had no business with them, but it was a way he had.

"With sorrowful eyes, Mr. BOVINGTON sought out his own sheep. Poor things! They lay closely packed, with their tongues out, panting for suction; for they were too weak to bleat. He would have given any money to relieve them; but relief no money could buy.

"Mr. BOVINGTON was glad to find his bullocks in better plight. To them, fodder and drink had been sparingly supplied, but they were wedged in so tightly that they had hardly room to breathe. Their good looks—which had cost him so much expenditure of oil-cake, and anxiety, and for which he had expected so much praise from buyers—would be quite gone before they got to Smithfield.

"It aint o' no use a fretting," said the master drover, 'your'n aint no worse off nor t'others. What you've got to do, is, to git to bed, and meet me in the markit at four.' Naming a certain corner.

"Well," said Mr. BOVINGTON, seeing there was no help for it, 'let it be so; but I trust you will take care to get my lots driven down by humane drovers.'

"Mr. WHELFER—that was the master-drover's name—assented, in a manner that showed he had not the remotest idea what a humane drover was, or where the article was to be found.

"Mr. BOVINGTON could get no rest, and went his way towards the market, long before the time appointed. Before he came within sight of Smithfield, a din as of a noisy Pandemonium filled his ears. The shouting of some of the drovers, the shrill whistle of others, the barking of dogs, the bleating of sheep, and the lowing of cattle, were the natural expressions of a crowded market; but, added to these, were other sounds, which made Mr. BOVINGTON shudder—something between the pattering of a tremendous hail-storm, and the noise of ten thousand games of single stick played, all at once, in sanguinary earnest.

"He was not a particularly nervous man, and did not shudder without reason. When he came into the market, he saw at a glance enough to know that. He stood looking about him in positive horror.

"To get the bullocks into their allotted stands, an incessant punishing and torturing of the miserable animals—a sticking of prongs into the tender part of their feet, and a twisting of their tails to make the whole spine teem with pain—was going on: and this seemed as much a part of the market, as the stones in its pavement. Across their horns, across their hocks, across their haunches, Mr. BOVINGTON saw the heavy blows rain thick and fast, let him look where he would. Obdurate heads of oxen, bent down in mute agony; bellowing heads of oxen lifted up, snorting out smoke and slaver; ferocious men, cursing and swearing, and belabouring oxen; made the place a panorama of cruelty and suffering. By every avenue of access to the market, more oxen were pouring in: bellowing, in the confusion, and under the falling blows, as if all the church-organs in the world were wretched instruments—all there—and all being tuned together. Mixed up with these oxen, were great flocks of sheep, whose respective drovers were in agonies of mind to prevent their being intermingled in the dire confusion; and who raved, shouted, screamed, swore, whooped, whistled, danced like savages; and, brandishing their cudgels, laid about them most remorselessly. All this was being done, in a deep red glare of burning torches, which were in themselves a strong addition to the horrors of the scene; for the men who were arranging the sheep and lambs in their miserably confined pens, and forcing them to their destination through alleys of the most preposterously small dimensions, constantly dropped gouty of the blazing pitch upon the miserable creatures' backs; and to smell the singeing and burning, and to see the poor things shrinking from this roasting, inspired a sickness, a disgust, a pity and an indignation, almost insupportable. To reflect that

the gate of St. BARTHOLOMEW'S Hospital was in the midst of this devilry, and that such a monument of years of sympathy for human pain should stand there, jostling this disgraceful record of years of disregard of brute endurance—to look up at the faint lights in the windows of the houses where the people were asleep, and to think that some of them had been to public prayers that Sunday, and had typified the Divine love and gentleness, by the panting, foot-sore creature, burnt, beaten, and needlessly tormented there, that night, by thousands—suggested truths so inconsistent and so shocking, that the Market of the Capital of the World seemed a ghastly and blasphemous nightmare.

"Does this happen *every* Monday morning?" asked the horror-stricken denizen of Long Hornets, of a respectable-looking man.

"This?" repeated the stranger. "Bless you! This is nothing to what it is sometimes." He then turned to a passing drover, who was vainly trying to get some fifty sheep through a pen-alley, calculated for the easy passage of twenty. "How many are spoke for to-night, NED?"

"How many? Why, five-and-twenty-thousand sheep, and forty-one hundred beasts." * * *

"Here the conversation was interrupted by a sudden increase in the demoniacal noises. Opposite the speakers was a row of panting oxen, each fastened by a slip-noose to a rail, as closely as their heads could be jammed together. Some more were being tied up, and one creature had just escaped. Instantly a dozen hoarse voices yelled:

"Out! out! out!"

"The cry was echoed by a dozen others.

"Out! out! out!"

"A wild hunt followed, and then a shower of blows on the back, horns, and sides, of the luckless truant. The concentrated punishment of two dozen drovers' sticks made the bull too glad to resume its original station. It was then tied up, so tightly, that the swelled tongue protruded. That the poor brute should be rendered powerless for motion for some time to come, it was "hocked;"—that is to say, tremendous blows were inflicted on its hind legs till it was completely hobbled.

"Mr. BOVINGTON was glad it was not one of his bullocks. 'Are *many* strangled by these tight nooses?' he asked.

"A good many in the course of the year, I should say. All the rails are full now, and the off-droves are beginning."

"The battle raged faster and more furious than ever. In order to make the most of the room, they were forming "ring-droves;" that is, punishing the animals till a certain number had turned all their heads together

so as to form the inside of a circle—which, at last they did, to avoid the blows inflicted on them. Mr. BOVINGTON's blood ran cold as he witnessed the cruelty necessary for this evolution. After every imaginable torment had been practised, to get them into the right position, a stray head would occasionally protrude—where a tail should be—on the outside of the ring. Tremendous blows were then repeated on the nose, neck, and horns, till the tortured animal could turn; and when he succeeded, the goad was “jobbed” into his flanks till he could wedge himself in, so as to form his own proper radius of the dense circle.

“‘I have often seen their haunches streaming with blood,’ said Mr. BOVINGTON's companion, ‘before they could get into the ring. Why, a friend of mine, a tanner at Kenilworth, was actually obliged to leave off buying hides that came out of this market, because they were covered with holes that had been bored in the live animals by the Smithfield drovers. He called these skins Smithfield cullenders.’

“‘Cruel wretches!’

“‘Well,’ said the stranger, thoughtfully, ‘I can't blame *them*. I have known them forty years——’

“‘You are a salesman?’

“‘I *was*; but they worried me out of the market, for trying to get it removed, and for giving evidence against it before Parliament.’

“Mr. BRUMPTON (that was the name of the ousted salesman) did a little fattening now, on a few acres near London; and came occasionally to Smithfield to buy and sell in a small way, just, in fact, as Mr. BOVINGTON had begun to do.

“‘Well,’ he continued, ‘I can't lay all the blame on the drovers. What can they do? If they have got one hundred beasts to wedge into a space only big enough for seventy, they *must* be cruel. Even the labour their cruelty costs themselves is terrible. I have often seen drovers' men lying on the steps of doors, quite exhausted. None of them ever live long.

“‘How many are there?’

“‘About nine-hundred and fifty, licensed.’

“A deafening hullabaloo arose again. A new ring-drove was being begun, close by. BOVINGTON threw up his hands in horror, when he saw that some of his cherished cattle were to become members of it. The lively West Highlander was struggling fiercely against his fate; but in vain: he was goaded, beaten, and worried with dogs, till forced into the ring.

“BOVINGTON hastened to the appointed corner, to expostulate with Mr. WHELFER.

“‘How can I help it!’ was that individual's consolation. ‘I spoke for *all* your beasts; but there was only room for seven

on 'em to be tied up; so the rest on 'em is in off-droves. Where else *can* they be?’

“‘And my sheep?’

“‘Couldn't get none on 'em in. They're a waiting in the “Ram” Yard, 'till the sales empties some of the pens. You'll find 'em in the first floor.’

“‘What! Up stairs?’

“‘Ah, in the one-pair back.’

“Mr. BOVINGTON elbowed his way to the ‘Ram Inn,’ to confirm by his eyes what he could not believe with his ears. Sure enough he found his favourite ‘New Leicesters’ a whole flight of stairs above ground. How they had ever been got up, or how they were ever to be got down, surpassed his ingenuity to conjecture.

“At length there was pen-room; and sorely were Mr. BOVINGTON's feelings tried. When his little flock were got into the market, they met, and were mixed with, the sold flocks that were going out. Confusion was now worse confounded. The beating, the goading, the bustling, the shouting; the bleating of the sheep; the short, sharp, snarling of the dogs; above all, the stentorian oaths and imprecations of the drovers,—no human imagination, unaided by the reality, could conceive. Several flocks were intermixed, in a manner that made correct separation seem impossible; but while Mr. BOVINGTON shuddered at all this cruelty and wickedness—SOLELY PRODUCED BY WANT OF SPACE, AND BY THE PREVIOUS DRIVING THROUGH THE STREETS—he could not help admiring the instinct of the dogs, and the ingenuity of the men, in lessening the confusion—the former watching intently their masters' faces for orders, and flying over the backs of the moving floor of wool, to execute them.

“‘Go for 'em, Bob!’

“Like lightning the dog belonging to the drover of BOVINGTON's sheep, dashed over their backs, and he beheld the ear of a favourite wether between its teeth. By some magic, however, this significant style of ear-wiggling directed the sheep into the alley that led to the empty pens; and the others were pushed, punched, goaded, and thrashed, till each score was jammed into the small enclosure, as tight as figs in a drum.

“‘They seem a nice lot,’ said Mr. BRUMPTON, who had followed the new seller; ‘but how is it possible for the best butcher in London to tell what they are, in a wedge like this. Can he know how they will cut up, after the punishment they have had? Impossible: and what's the consequence? Why, he will deduct ten or fifteen per cent. from your price, for bruised meat. It is the same with bullocks.’

“Mr. BOVINGTON, at this hint, reverted

to his herd of cattle with a fresh pang. Crammed, rammed, and jammed as they were between raw-boned Lincolnshires and half-fed Herefords—a narrow bristling grove of gaunt shoeing-horns—how could his customers see and appreciate the fine ‘points’ of his fancy stock? He had worked for Fame; yet, however loud her blast, who could hear it above the crushing din of Smithfield?

“Mr. BOVINGTON, having returned to the rendezvous, leaned against a cutler’s door-post. * * * He was at a dead lock. He could not sell all his stock, and he could not withdraw it; for it was so fearfully deteriorated from the treatment it had got, that he felt sure the recovery of many of his sheep and oxen would be very doubtful. The best thing he could wish for them was speedy death; and, for himself, sales at any price.

“His reflections were interrupted by the pleasing information, that although some of his beasts that were tied up had been sold at the top price, only a few of those in the off-droves could find customers at the second, because the butchers could not get to see them. ‘And you see they *will* have the pull of the market, if they can get it.’

“Mr. BOVINGTON looked unutterable despair, and told the salesman emphatically to sell. * * *

“Towards the close of the market, Mr. BOVINGTON perceived, that if it cost the animals intense torture to be got into their allotted places, it took unmitigated brutality to get them out again. The breaking up of a ring-drove might have made a treat for NERO; but honest Mr. BOVINGTON had had enough. He retired from the arena of innumerable bull-fights, in a state of mind in which disgust very much preponderated over personal disappointment. ‘And mentioning bull-fights,’ thought he to himself, ‘Upon my life! I don’t think we are so much better than those people in Spain, after all, while we stand this sort of thing, and eat our dinners, and make our wills.’

“Mr. BRUMPTON and he determined to breakfast together, at the ‘Catherine Wheel,’ in St. John Street. * * *

“Mr. BOVINGTON was about to hazard a remark about abattoirs, when deafening cries again arose in the street.

“‘Mad bull! mad bull! mad bull!’ resounded from Smithfield-bars.

“‘Mad bull! mad bull!’ was echoed from the uttermost ends of St. John Street.

“BOVINGTON looked out of the window. A fine black ox was tearing furiously along the pavement. Women were screaming and rushing into shops, children scrambling out of the road, men hiding themselves in door-

ways, boys in ecstasies of rapture, drovers as mad as the bull tearing after him, sheep getting under the wheels of hackney-coaches, dogs half choking themselves with worrying the wool off their backs, pigs obstinately connecting themselves with a hearse and funeral, other oxen looking into public-houses—everybody and everything disorganised, no sort of animal able to go where it wanted or was wanted; nothing in its right place; everything wrong everywhere; all the town in a brain fever because of this infernal market!

“The mad bull was Mr. BOVINGTON’s West Highlander. He was quite prepared for it. When he saw him going round the corner, and at the same moment beheld a nursemaid, a baby, and a baked potato-can, fly into the air in opposite directions, he was horrified, but not surprised. He followed his West Highlander. He followed the crowd tearing after his West Highlander, down St. John Street, through Jerusalem-passage, along Clerkenwell Green, up a hill, and down an alley. He passed two disabled apple-women, a fractured shop-front, an old man being put into a cab and taken to the hospital. At last, he traced the favourite of his herds into a back parlour in Liquorpond Street, into which he had violently intruded through a tripe-shop, and where he was being slaughtered for his own peace, and for the safety of the neighbourhood; but not at all to the satisfaction of an invalid, who had leaped out of a turn-up bedstead, into the little yard behind. The carcass of the West Highlander was sold to a butcher, for a sum which paid about half of what was demanded, from its owner, for compensation to the different victims of its fury.

“Mr. BOVINGTON returned to Long Hornets, a ‘wiser,’ though certainly not—commercially speaking—a ‘better’ man. His adventures in Smithfield had made a large hole in a £50 note.

“Some of his oxen were returned unsold. Two came back with the ‘foot disease,’ and the rest did not recover their value for six months.

“Mr. BOVINGTON has never tried Smithfield again. He regards it as a place accursed. In distant reigns, he says, it was an odious spot, associated with cruelty, fanaticism, wickedness and torture; and in these later days it is worthy of its ancient reputation. It is a doomed, but a proper and consistent stronghold (according to Mr. BOVINGTON) of prejudice, ignorance, cupidity, and stupidity:—

“On some fond breast its parting soul relies,
Some pious alderman its fame admires;
Ev’n from its tomb, the voice of Suffering cries,
Ev’n in its ashes live its wonted Fires!”

FIRST ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

THE BANQUET.

THE Anniversary of the formation of the Vegetarian Society, was celebrated by a Banquet, at Hayward's Hotel, Manchester, on Friday, the 28th of July, 1848. The arrangements were under the superintendence of the following Committee of Ladies: Mrs. BROTHERTON, Mrs. JAMES SIMPSON, Mrs. HARVEY, Miss BURY, Mrs. HOLCROFT, Mrs. JOSEPH HORDERN, Mrs. MILNER, Mrs. ROSTON, Miss HORROCKS, and Mrs. JAMES HORDERN. Much credit is due to these ladies, for the zeal, activity, good taste, and judgement, which they manifested in their praiseworthy endeavour to make the banquet worthy the high purpose it was designed to serve: viz. to show to the world that an abundant, and even luxuriant, feast can be provided, without offending the moral feelings by acts of cruelty and bloodshed. Each member of this indefatigable Committee felt it a privilege, thus to serve the cause of mercy and truth; and never were well-directed efforts more successful, never did a combination of human exertion better effect the desired end. Each department of the tables, for 24 guests, was presided over by one of the ladies of the Committee.

The tables were arranged in three lines, the length of the room, joining one on the platform, which crossed the top. The savoury dishes were garnished in the most tasteful manner with some of the simplest productions of nature, so combined with each other in varied forms and colours, as to produce a very pleasing effect. The choicest flowers of the season were so tastefully arranged in the vases, and intermingled with the other ornaments of the table, as to give to the whole, a most enchanting appearance; which, with the odour of the flowers and fruits, unmixed with the fumes of flesh or alcohol, formed a striking contrast to the feasts of passing times; the zest with which the guests partook of this exhilarating repast, being essentially increased by the conviction that no lives had been sacrificed, no blood had been spilled, to secure its bounteous provision.

On the platform, were the elder members of the Vegetarian Society (all of whom had abstained from flesh from 36 to 40 years), presenting a deeply interesting picture, and giving the full sanction of age and long experience to the whole proceedings. JOSEPH BROTHERTON, Esq., M.P. occupied the chair. On the right of the chairman, sat Mrs. Brotherton, John Smith, Esq., of Mal-

ton, Mr. Martin, Mr. Wright, Senr., Mr. Thomas Taylor, and the Rev. James Scholefield. On the left: Mrs. Simpson (Foxhill Bank, near Accrington), Miss Hamerton (Toot-hill, near Huddersfield), Mr. Alderman Tysoe, Mr. Wyth (Warrington), Mr. Gaskill (Horwich, near Bolton), and the Rev. J. Booth Strettles, Minister of Christ Church, Salford. There were in the body of the hall, 12 other ladies and gentlemen, who had abstained from flesh from 37 to 40 years, and 31 members who had abstained the whole of their lives. James Simpson, Esq. (of Foxhill Bank), President of the Vegetarian Society; Joseph G. Palmer, Esq. (of Birmingham), Treasurer; and William Horsell, Esq. (of Ramsgate), Secretary, occupied the seats at the ends of the three lines of tables, as Vice-Presidents. Among the members present from a distance, were many from the neighbouring towns of Lancashire and Yorkshire, together with those of Manchester and Salford, each accompanied by friends, and presenting every variety of degree in the experience of the principle they met to honour and support.

At $\frac{1}{4}$ past 3 o'clock, 232 seats were taken, and the banquet commenced, by the Rev. J. B. STRETTLES asking a blessing. Many lively airs were performed with admirable effect during the feast. It was a pleasing sight, in addition to the artistic decorations of the tables, to view the "human face divine," as displayed in a happy distribution of age and sex around the festive board, glowing with health, vigour, and vivacity, and illuminated with such smiles of friendship and regard for each other, as could only flow from sincerity of feeling. Friends recognised friends from distant parts, many of whom had long corresponded,—long felt the flow of human kindness between each other, but without personal acquaintance—and what the pen had failed to express, and the tongue could not give utterance to, was plainly indicated by the countenance, or glistened through the eye. The counties of Lancaster, Warwick, Worcester, York, to as far as Middlesex, Suffolk, Essex, Surrey, and Kent, together with Ireland and Scotland, did their part to contribute thinking, earnest men and women, to give effect to this enlivening scene.

The Rev. J. B. STRETTLES having returned thanks,

The CHAIRMAN rose and said:—When I look around me on the present occasion, I think this is a scene that would delight a monarch! I know that, on many occasions,

persons propose the health of others at the expense of their own; (Hear, hear.) but we can harmlessly wish health and happiness to our beloved Monarch, who sets an example in her public life of firm adherence to constitutional principles. I am sure you will all agree with me that her life is adorned with every domestic virtue, and therefore I have great pleasure in proposing "the health of her Majesty." (Applause.)

Drunk with pure cold water. Air—"God save the Queen."

THE MEETING.

THE dessert still remaining on the tables,

The CHAIRMAN again rose, and was greeted with much applause. He said he had long cherished a hopeful spirit with regard to the Vegetarian principle, but he had scarcely expected he should ever have the privilege of sitting down with such a company as that, to a *bloodless feast*. (Applause.) Their object was the pursuit of truth, and whatever was to be advanced in that sacred cause, should be advanced in the spirit of benevolence. (Cheers.) Mr. BROTHERTON then proceeded to show, in a speech replete with sound argument, humour, and kind feeling, firstly, that the flesh of animals was not only *unnecessary*, but *prejudicial* to health; and secondly, that man could be sustained better by a fruit, vegetable, and farinaceous diet. Medical men had assured them, that many of the diseases which afflicted mankind, were caused by eating the flesh of animals, which in a majority of cases, were diseased previous to being slaughtered. Vegetarians had not only the highest precepts for what they had done, but they had the experience of mankind, enlightened reason, and the principle of humanity within them (a principle that was impressed on the heart of man by the Almighty), which should be sufficient to prevent them from slaughtering animals, to gratify their appetites; that principle was superior to any precept; precept was in accordance with it, and it was found by practice to be in harmony with all truth. He could, from long experience, recommend the Vegetarian practice on every ground, for he had a complete conviction on his own mind, that a Vegetarian diet was most favourable to health, to humanity, and to happiness. (Enthusiastic applause.)

The SECRETARY then read the *First Annual Report of the Vegetarian Society*, which showed an increase since October 1847, from 160 to 315 members, and that a balance of £18 was in the hands of the Treasurer. It also mentioned that Local Secretaries would be appointed immediately to assist in carrying on the more extensive operations of the Society; that the publication of a people's edition of *Graham's Science*

of *Human Life* was commenced; that a new edition of *The Vegetarian Cookery* was in preparation, and that a people's edition of *Fruits and Farinacea the Proper Food of Man* was shortly to be issued. These announcements were received with much applause.

The Rev. J. B. STRETTLES, in an excellent speech, moved the first resolution:—"That the Vegetarian principle of diet derives its most ancient authority from the appointment of man's food by the Creator; and that though the use of the flesh of animals, as food, be claimed under the sanction of succeeding times, it rests only on the permissions accorded to man in an inferior state, and is a departure from the *appointments* of creation."

Mr. JOHN WRIGHT (of Bolton), seconded the resolution.

Mr. THOMAS TAYLOR supported it, in a speech full of humorous anecdote, and practical testimony, as to the ability of Vegetarians to sustain protracted labour with less fatigue than flesh-eaters.

JOHN SMITH, Esq., proposed the second resolution:—"That the organic structure of man, anatomical and physiological, declares that the natural and best food for man is derived from the vegetable kingdom." Mr. SMITH gave an interesting account of the circumstances which providentially led him, whilst suffering under several complaints, to inquire into the Vegetarian theory, in relation to anatomy and physiology; the result of which was his practical adoption of a fruit and farinaceous diet, and his complete restoration to health. We give his experience in his own words:—"At the time I came to the decision to discontinue the use of animal food, I enjoyed this kind of diet as much as most men, but was seldom or never well, suffering daily from dyspepsia, spasms, and other associated evils, so that I was obliged to resort continually to medicine and medical advice. As soon as I adopted a *fruit and farinaceous* diet, my friends, and particularly my medical advisers, predicted even fatal consequences unless I desisted. The latter observed:—'You, who suffer so much from dyspepsia, ought rather to confine yourself to broiled mutton chops, stale bread, and weak brandy and water, if you would recover your health; and by persevering with a vegetable diet, you will undermine your constitution, and kill yourself in a very short time.' I told them I had no doubt they were expressing their candid opinion upon the subject, but that my resolution was fixed, at any rate, to give the diet a fair trial. From a careful research, I was fully convinced that a fruit and farinaceous diet was most natural to man, and therefore inferred, that sound health would be best promoted by

it. I felt assured that the food which was most natural, must also be the best, because I had always found that perfect harmony reigned through all the works of God; that all sources of information point to the same truth, whether we consult anatomy, physiology, chemistry, morality, or religion; what one manifestly declares to be true, the other can never contradict, for all derive their evidence from the one great fountain of all Truth. From this time, therefore, I adopted vegetable diet; but so strong was prejudice upon the subject, even amongst the members of the medical profession, who regarded me almost as one of their fraternity, that I was expected to sink exhausted as I walked along the streets. However, instead of becoming weaker, I gradually improved in health, and instead of becoming more flatulent, as I was assured would be the case, I lost all symptoms of dyspepsia, and on this account had never afterwards to apply to a doctor. The complaints from which I had so severely suffered, during several years, entirely left me in the course of a few weeks, and I have never been troubled with them since. My health is now as good as I can wish it to be." Mr. SMITH then proceeded to show that Vegetarian diet was adapted to man under the following characteristics of his existence: 1. AS AN ISOLATED BEING OF IMPULSE, governed in all his actions by mere sensation, which establishes a relation or connection between his wants and such properties of bodies as are adapted to satisfy these wants. 2. AS A SOCIAL AND SENSITIVE BEING, pained when witnessing the sufferings of other animated existences, and acting from sympathy. 3. AS A SELF-INTERESTED BEING, his desires and actions being influenced by the love of life, ease, happiness, and enjoyment. 4. AS A RATIONAL BEING, whose polar star is Truth, and whose desire is to conform to organic laws. 5. AS A MORAL AND RELIGIOUS BEING, acting in accordance with what he knows to be good and right; doing justly, loving mercy, and walking in obedience to the will of God; and concluded a deeply philosophical speech amidst marks of cordial approbation.

The SECRETARY, in seconding the resolution, presented his own experience as in accordance with that of Mr. SMITH, and concluded by reading the testimonies of LINNÆUS, M. DAUBENTON, GASSENDI, Sir EVERED HOME, Baron CUVIER, RAY, Professor LAURENCE, Lord MONBODDO, ROGET, and Mr. THOMAS BELL, in support of the position advanced in the resolution.

Mr. EDWARDS moved the third resolution:—"That the Vegetarian principle is in accordance with the laws of health, and

affords instances of the greatest physical endurance, strength, and well-being, whether ancient or modern." He proved from history, that the greatest physical actions of former times were performed by nations who depended for existence on a vegetable diet.

GEORGE COATES, Esq., said, that having proved from experience, that Vegetarian diet was more strengthening, and in every way superior to flesh diet, he had great pleasure in seconding the resolution.

Mr. NEESOM (of London), supported the resolution, in an animated speech. He only regretted he did not take up the Vegetarian practice in his youth, rather than in his old age: and strongly advocated the adoption of it, as conducive to the independence and happiness of society.

JAMES SIMPSON, Esq., moved the fourth resolution:—"That the Vegetarian principle is in accordance with the progress of knowledge, as declared by the statistics of scientific research, and the most Christian enlightenment of the times; and is proved in the experience of those who have adopted it, to minister essentially to the moral elevation and social happiness of man." Mr. SIMPSON adduced chemical and physiological facts in support of the resolution; showing that the use of the flesh of animals could only be maintained, in adherence to mistaken views as to the nutrition of food, and the absence of reasoning upon the subject; whilst the habits recommended were in accordance with all other truths of nature, as well as the most benevolent institutions of the times; and concluded his speech by an earnest and eloquent appeal to those who had not yet commenced, to give a fair trial to the Vegetarian system.

Mr. H. S. CLUBB, in seconding the resolution, showed, that if the members of the Vegetarian Society did their duty, nothing could stay the progress of the movement.

The CHAIRMAN could not leave without expressing his gratification at the success of that meeting. No well-directed efforts were ever lost. (Applause.) What the result of that meeting might be, it was impossible to say; he could only hazard an opinion, that its influence would be felt extensively, through the public Journals, by generations yet unborn. Let them persevere in the good work they had begun, and they need not fear it's not being crowned with treble blessings.

All the resolutions were carried unanimously. Votes of thanks were proposed to the Chairman, and to the Committee of Ladies, which were carried amidst the most enthusiastic acclamations.

The meeting separated at $\frac{1}{2}$ -past 9 o'clock, having occupied nearly 5 hours.

INCIDENTS OF THE CONSUMPTION OF FLESH AS FOOD.

In the previous article presented to our readers on this subject, we are well aware that the design of the author we have quoted so extensively, will be made, to the minds of those who have not previously considered the subject, in a great measure to pervert, or neutralize the effects of the narration. This, however, is only a superficial view of the question at issue; and we deny, emphatically, that the cruelties detailed in *The Heart of Mid-London*, are "solely produced by want of space, and the previous driving through the streets." We do not for a moment, in this, deny that the driving of cattle through the thoroughfares of a great city is not, of itself, an act of cruelty, and that "want of space" aggravates this immensely; but what we maintain is, that the same, or similar gross cruelties are enacted, not merely in Smithfield, but in every other cattle market in the kingdom, and that the same, or similar waste of life and utter degradation of character, occur, in degree, in the men who are called to be actors in them. But these, after all, are but the more external features of the system to which we would draw attention, and we proceed to quote further from the same work,* in reference to the succeeding passages in the history of the animals already before our notice.

"There is more animal food consumed in England than in any other country in the world. We do not merely say more, in proportion to the size of England, and the number of its inhabitants—for then we should only utter what everybody must know—but we mean actually *more*, without any such proportional considerations. Considering, then, this vast amount of animal food, in all its manifold bearings, it is impossible not to be struck with a sense of what vital importance it is to the health and general well-being of the community that this food should be of a perfectly wholesome kind. That very great quantities are not only unwholesome, but of the worst and most injurious kind, we shall now proceed to show. We will set this question clearly before the eyes of the reader, by tracing the brief and eventful history of an ox, from his journey to Smithfield, till he rolls his large eye upward for the last time beneath the unskilful blows of his slaughterer.

"A good-natured, healthy, honest-faced ox, is driven out of his meadow at break of day, and finds a number of other oxen collected together in the high road, amidst the shouting and whistling of drovers, the lowing

of many deep voices, and the sound of many cudgels. As soon as the expected numbers have all arrived from the different stalls and fields, the journey of twenty miles to the railway commences. Some are refractory—the thrusting and digging of the goad instantly produces an uproar, and even our good-natured ox cannot help contributing his share of lowing and bellowing, in consequence of one of these poignant digs received at random while he was endeavouring to understand what was required of him. From this moment there is no peace or rest in his life. The noise and contest is nearly over after a few miles, though renewed now and then at a cross-road, when the creatures do not know which way they are to go, and some very naturally go one way, and some the other. The contest is also renewed whenever they pass a pond, or brook, as the weather is sultry; and the roads are so dusty, besides the steam from the breath and bodies of the animals, that their journey seems to be through a dense, continuous, stifling cloud. It is noon; and the sun is glaring fiercely down upon the drove. They have as yet proceeded only twelve miles of their journey, but the sleek and healthy skin of our honest-faced ox has already undergone a considerable change—and as for his countenance, it is waxing wroth. His eye has become blood-shot since they passed the last village ale-house, where he made an attempt, in passing, just to draw his feverish tongue along the water of the horse-trough, but was suddenly prevented by a violent blow of the hard nob-end of a drover's stick across the tip of his nose. Besides this, the wound he has received from the goad, has laid bare the skin on his back, and the sun is beginning to act upon this, as well as the flies. By the time the twenty miles are accomplished, he is in no mood at all for the close jam in which he is packed with a number of others in one of the railway cattle-waggons. He bellows aloud his pain and indignation; in which sonorous eloquence he is joined by a bullock at his side, who has lost half one horn by a violent blow from a drover's stick, because he had stopped to drink from a ditch at the road-side, and persisted in getting a taste. Our ox makes the acquaintance of this suffering individual, and they recount their wrongs to each other; but the idea of escape does not occur to them; they rather resign themselves to endure their destiny with stolidity, if possible. Hunger, however, and worse than this, thirst, causes

* DICKENS'S *Household Words*, No. 14. p. 325.

sensations which are quite beyond all patient endurance; and again they uplift their great voices in anger and distress.

"Our rather slow-minded ox has now arrived at the opinion that some mischief is deliberately intended him, and feels convinced that something more is needed in this world than passive submission. But what to do, he knows not. His courage is high—only he does not comprehend his position. Man, and his doings, are a dreadful puzzle to him. His one-horned friend fully coincides in all this. Meantime, they are foaming with heat, and thirst, and fever.

"After a day's torture in this way, the animals are got out of the waggon, by a thrashing process, which brings them pell-mell over each other, many landing on their knees, some head foremost, and one or two falling prostrate beneath the hoofs of the rest. The journey to London then commences, the two friends having been separated in the recent confusion.

"With the dreadful scenes, among the live cattle, which regularly take place in Smithfield market, our readers have already been made acquainted; it will now be our duty to display before them several equally revolting, and, though in a different way, still more alarming, scenes and doings which occur in this neighbourhood, and in other markets and their vicinities.

"Look at this ox, with dripping flanks, half-covered with mud; a horrid wound across his nose; the flesh laid bare in a rent on his back, and festering from exposure to the sun and the flies; his eye-balls rolling fiercely about, and clots of foam dropping from his mouth! Would any one believe that three days ago he was a good-natured, healthy, honest-faced ox? He is waiting to be sold. But who will give a decent price for a poor beast in this unsound condition? He is waiting with a cord round his neck, by which he is fastened to a rail, and in his anguish he has drawn it so tight that he is half-strangled; but he does not care now. He can endure no more, he thinks, because he is becoming insensible. Presently, among several others brought to the same rail, he recognises his friend with the broken horn. They get side by side, and gasp deeply their mutual torments. There are no more loud lowings and bellowings; they utter nothing but gasps and groans. Besides the fractured horn, this bullock has since received a thrust from a goad in his right eye, by which the sight is not only destroyed, but an effect produced which makes it requisite to sell him at any price he will bring. This being agreed upon, he is led away to a slaughter-house near at hand. Our poor ox makes a strong effort to accompany his friend, and

with his eye-balls almost starting from his head, tugs at the cord that holds him by the throat, until it breaks. He then hastens after the other, but is quickly intercepted by a couple of drovers, who assail him with such fury, that he turns about, and runs out of the market.

"He is in too wretched and worn-out a condition to run fast, so he merely staggers onward amidst the blows, till suddenly a water cart happens to pass. The sight of the shining drops of water seems to give the poor beast a momentary energy. He runs staggering at it head-foremost—his eyes half-shut—falls with his head against the after-part of the wheel as the cart passes on,—and there lies lolling out his tongue upon the moistened stones. He makes no effort to rise. The drovers form a circle round him, and rain blows all over him; but the ox still lies with his tongue out upon the cool wet stones. They then wrench his tail round till they break it, and practice other cruelties upon him; but all in vain. There he lies.

"While the drovers are pausing to wipe their sanguinary and demoniac foreheads, and recover their breath, the ox slowly, and as if in a sort of delirium, raises himself on his legs, and stands looking at the drovers with forlorn vacancy. At this juncture the Market Inspector joins the crowd, and after a brief glance at the various sores and injuries, condemns the ox as diseased—therefore unfit for sale. He is accordingly led off, limping and stumbling, to the horse-slaughterer's in Sharp's Alley, duly attended by the Inspector, to see that his order of condemnation be carried into effect. * * *

"The dying ox, with the drover, and the Inspector, having slowly made their way through the usual market difficulties, and (to those who are not used to it) the equally revolting horrors of the outskirts, finally get into Sharp's Alley, and enter the terrific den of the licensed horse-slaughter-house.

"It is a large knacker's yard, furnished with all the usual apparatus for slaughtering diseased or worn-out horses, and plentifully bestrewn with the reeking members and frightful refuse of the morning's work. But even before the eye,—usually the first and quickest organ in action,—has time to glance round, the sense of smell is not only assailed, but taken by storm, with a most horrible, warm, moist, effluvium, so offensive, and at the same time, so peculiar and potent, that it requires no small resolution in any one, not accustomed to it, to remain a minute within its precincts. Three of the corners are completely filled up with a heap of dead horses lying upon their backs, with their hoofs sticking bolt upright; while two other angles in the yard are filled with a mass of

bodies and fragments, whose projecting legs and other members serve as stretchers for raw skins,—flayed from their companions, or from themselves, lying all discoloured, yet in all colours, beneath. By this means the skins are stretched out to dry. A few live animals are in the yard. There is one horse—waiting for his turn—as the ox-party come in; his knees are bent, his head is bowed towards the slushy ground, his dripping mane falling over his face, and almost reaching with its lank end to the dark muddled gore in which his fore hoofs are planted. A strange, ghastly, rattling sound, apparently from the adjoining premises, is kept up without intermission; a sort of inconceivably rapid devil's-tattoo, by way of accompaniment to the hideous scene.

"Two dead horses are being skinned; but all the other animals—of the four-footed class we mean—are bullocks, in different stages of disease, and they are seven in number. These latter have not been condemned by the Inspector, but have been brought here to undergo a last effort for the purpose of being made saleable—washed and scrubbed, so as to have the chance of finding a purchaser by torchlight at some very low price; and failing in this, to be killed before they die, or cut up as soon after they die as possible. They were all distinguished by slang terms according to the nature and stage of their diseases. The two best of these bad bullocks are designated as 'choppers;' the three next, whose hides are torn in several places, are called 'rough-uns;' while those who are in a drooping and reeking condition, with literally a death-sweat all over them, are playfully called 'wet-uns.' To this latter class belongs our poor ox, who is now brought in, and formally introduced by the Inspector, as diseased, and *condemned*. The others he does not see—or, at least, does not notice—his business being with the ox, who was the last comer. Having thus performed his duty, the Inspector retires!

"But what is this ceaseless rattling tattoo that is kept up in the adjoining premises? The walls vibrate with it! Machinery of some kind? Yes, it is a chopping machine; and here you behold the 'choppers,' both horses and diseased bullocks, who will shortly be in a fit state for promotion, and will then be taken piece-meal next door. Ay, it is so, in sober and dreadful seriousness. Here, in this Sharp's Alley, you behold the largest horse-slaughter-house in the city; and here, next door, you will find the largest sausage manufactory in London. The two establishments thus conveniently situated, belong to near relations—brothers, we believe, or brothers-in-law.

"Now, while the best of the diseased

bullocks or 'choppers' are taken to the sausage machine, to be advantageously mixed with the choppings of horse-flesh (to which latter ingredient the angry redness of so many 'cured' sausages, *saveloys*, and all the class of *polonies* is attributable), who shall venture to deny that, in the callousness of old habits, and the boldness derived from utter impunity and profitable success, a very considerable addition is often made to the stock of the 'choppers,' from many of the 'rough-uns,' and from some of the more sound parts of the miserable 'wet-uns?' Verily this thing may be—'tis apt, and of great credit,' to the City of London.

"But a few words must be said of the 'closing scene' of our poor condemned ox. We would, most willingly, have passed this over, leaving it to the imagination of the reader; but as no imagination would be at all likely to approach the fact, we hope we shall be rendering a service to common humanity in doing some violence to our own, and the readers' feelings, by exposing such scenes to the gaze of day.

"Owing to some press of business, the ox was driven to a neighbouring slaughter-house in the Alley. He was led to the fatal spot, sufficiently indicated, even amidst all the rest of the sanguinary floor, by its frightful condition. They placed him in the usual way; the slaughterman approached with his pole-axe, and swinging it round in a half-jocose and reckless manner, to hide his want of practice and skill, he struck the ox a blow on one side of his head, which only made him sink with a groan on his knees, and sway over on one side. In this attitude he lay groaning, while a torrent of blood gushed out of his mouth. He could not be made to rise again to receive the stroke of death or further torment. They kicked him with the utmost violence in the ribs and on the cheek with their iron-nailed shoes, but to no purpose. They then jumped upon him; he only continued to groan. They wrenched his already-broken tail till they broke it again, higher up, in two places. He strove to rise, but sank down as before. Finally they had recourse to the following torture: they closed his nostrils with wet cloths, held tightly up by both hands, so that no breath could escape, and they then poured a bucketful of dirty slaughter-house water into his mouth and down his throat, till with the madness of suffocation the wretched animal was roused to a momentary struggle for life, and with a violent fling of the head, which scattered all his torturers, and all their apparatus of wet rags and buckets, he rose frantically upon his legs. The same slaughterman now advanced once more with his pole-axe, and dealt a blow, but again missed his

mark, striking only the side of the head. A third blow was more deliberately levelled at him, and this the ox, by an instinct of nature, evaded by a side movement as the axe descended. The slaughterman, enraged beyond measure, and yet more so by the jeers of his companions, now repeated his blows in quick succession, not one of which was effective, but only produced a great rising tumour. The elasticity of this tumour which defeated a death-blow, added to the exhaustion of the slaughterman's strength, caused this scene of barbarous butchery to be protracted to the utmost, and the groaning and writhing ox did not fall prostrate till he had received as many as fifteen blows. What followed cannot be written.

"It is proper to add that scenes like these, resulting from want of skill in the slaughterman, are by no means so common in Smithfield, as in some other markets—Whitechapel more especially. But they occur occasionally in an equal or less degree, in every market of the metropolis.

* * * * *

"We must by no means overlook the adventures and sufferings of sheep; nor the unwholesome condition to which great numbers of them are reduced before they are sold as human food.

"A sheep is scudding and bouncing over a common, in the morning, with the dew glistening on her fleece. She is full of enjoyment, and knows no care in life. In the evening of the same day, she is slowly moving along a muddy lane, among a large flock; fatigued, her wool matted with dust and slush, her mouth parched with thirst, and one ear torn to a red rag by the dog. He was sent to do it by the shepherd, because she had lagged a little behind, to gaze through a gap in the hedge at a duck-pond in the field. She has been in a constant state of fright, confusion, and apprehension, ever since. At every shout of the shepherd's voice, or that of his boy, and at every bark of the dog, or sound of the rapid pattering of his feet as he rushes by, she has expected to be again seized, and perhaps torn to pieces. As for the passage of the dog over her back, in one of his rushes along the backs of the flock, as they huddle densely together near some crooked corner or cross-way—in utter confusion as to what they are wanted to do—what they themselves want to do—what is best to do—or what in the world is about to be done—no word of man, or bleat of sheep, can convey any adequate impression of the fright it causes her. On one of these occasions, when going through a narrow turnpike, the dog is sent over their backs to worry the leaders, who are going the wrong way, and in her spring forward to escape the touch of his devilish foot, she

lacerated her side against a nail in the gate-post, making a long wound.

"The sudden pain of this causes her to leap out of the rank, up a bank; and seeing a green field beneath, the instinct of nature makes her leap down, and scour away. In a moment, the dog—the fury—is after her. She puts forth all her strength, all her speed—the wind is filled with the horrors of his voice—of the redoubling sound of his feet—he gains upon her—she springs aside—leaps up banks—over hurdles—through hedges—but he is close upon her;—without knowing it, she has made a circle, and is again nearing the flock, which she reaches just as he springs upon her shoulders, and tears her again on the head, and his teeth lacerate anew her coagulated ear. She eventually arrives at the railway station, and is crushed into one of the market waggons; and in this state of exhaustion, fever, and burning thirst, remains for several hours, until she arrives in the suburbs of Smithfield. What she suffers in this place, has been already narrated, till finally she is sold, and driven off to be slaughtered. The den where this last horror is perpetrated (for in what other terms can we designate all these unnecessary brutalities?) is usually a dark and loathsome cellar. A slanting board is sometimes placed, down which the sheep are forced. But very often there is no such means of descent, and our poor jaded, footsore, wounded sheep—all foul and fevered, and no longer fit food for man—is seized in the half-naked, blood-boltered arms of a fellow in a greasy red nightcap, and flung down the cellar, both her fore-legs being broken by the fall. She is instantly clutched by the ruffians below—dragged to a broad and dripping bench—flung upon it, on her back—and then the pallid face, and patient eye looks upward!—and is understood.

"And shall not we also,—the denizens of a Christian land—understand it! Shall we not say—'Yes, poor victim of man's necessities of food, we know that your death is one of the means whereby we continue to exist—one of the means whereby our generations roll onward in their course to some higher states of knowledge and civilization—one of the means whereby we gain time to fill, to expand, and to refine the soul, and thus to make it more fitting for its future abode. But, knowing this, we yet must recognise in you, a fellow-creature of the earth, dwelling in our sight, and often close at our side, and trusting us—a creature ever harmless, and ever useful to us, both for food and clothing; nor do we deserve the good with which you supply us, nor even the proud name of Man, if we do not, at the same time, recognise your rightful claim to our humane considerations.'"

LOCAL OPERATIONS OF THE VEGETARIAN SOCIETY.

1848—9.

THE Vegetarian spirit which had for some time been manifesting itself in various parts of the country; the appointment of local Secretaries to the Vegetarian Society; the extensive distribution of Reports of the First Annual Meeting, and other Vegetarian documents, gave rise to much private discussion, and resulted in a series of local movements in various parts of England, Ireland, and Scotland, some of which we are enabled to record, as descriptive of these manifestations, and of the more exterior operations of the Society, and as possessing a more or less abiding interest, in relation to the early history of the movement.

LANCASHIRE.

HULME.—Mr. GASKILL delivered a course of four lectures on diet, at the Philosophical Institution, commencing on Tuesday the 27th of June, 1848, and being continued each following Tuesday, to the end of the course. Two further weekly meetings followed these lectures for the purpose of discussion. A lecture on Vegetarianism, was also delivered by Mr. GASKILL, at the above Institution, March 27th, 1849, which was followed by three animated meetings for the discussion of the subject. Discussions on the same subject were also opened at several neighbouring institutions, by two teachers of the Christ Church Sunday School. Two lectures were delivered by Mr. H. S. CLUBB, at the Philosophical Institution, Christ Church, on Tuesday, the 5th, and Tuesday, the 12th of June, 1849: JAMES SIMPSON, Esq., presided. The subject was adjourned for several successive weeks, and debated with considerable interest.

ACCRINGTON.—It was reported, that besides the members of the Vegetarian Society, there were 12 persons in that district trying the Vegetarian practice, that a discussion had taken place at the Mutual Improvement Society, when a large amount of information was elicited. Eight members supported the Vegetarian System, but an equal number could not be found to support the flesh-eating customs, and when the question was put to the vote, the majority was declared in favour of Vegetarianism.

PRESTON.—Mr. HORSELL delivered a lecture at the Temperance Hall, on the evening of Monday, August 21st, 1848, on Vegetarianism. The hall was comfortably filled. He argued in favour of this abstinence, from comparative anatomy, physiology, political economy, and humanity, and cited a number of autho-

rities in favour of living upon grain, fruits, and roots, and in favour of water as the best, and as Nature's own beverage.

CRUMPSALL.—On Monday, the 4th, and Thursday, the 14th of June, 1849, Mr. H. S. CLUBB lectured at the Temperance Hall, to a large and attentive audience. W. HOWARTH, Esq., occupied the chair.

SALFORD.—Mr. H. S. CLUBB delivered lectures at the Lecture Room of the Salford Library, on Friday, the 8th, and 15th of June, when the President of the Society took the chair, a most satisfactory result attending the lectures.

MILES PLATTING.—On Monday, the 11th, and Wednesday, the 13th of June, Mr. H. S. CLUBB lectured at the Mechanics' Institution, to a numerous and attentive audience. J. WINSTANLEY, Esq. presided; and at the conclusion of the lectures, the meetings were addressed by Mr. THOMAS TAYLOR, and Mr. JAMES GASKILL, both of whom stated their experience of upwards of thirty-seven years of Vegetarian practice. A good impression was produced among the working class of this locality.

MANCHESTER.—On Thursday, June 21st, and 28th, Mr. H. S. CLUBB lectured at the Temperance Hall, St. Mary's.

ISLE OF MAN.

DOUGLAS. Mr. HORSELL delivered a lecture here on Vegetarianism, August 18th, 1848, which produced a favourable impression on the subject.

YORKSHIRE.

MALTON.—On the evening of Friday, the 26th of August, 1848, a lecture was delivered at the Literary Institution, by JOHN SMITH, Esq., author of *Fruits and Farinacea the Proper Food of Man*, on the "principles and objects of the Vegetarian Society; and on the connection of the instinctive nature of man with vegetable diet." The audience was very numerous and respectable. A few inquiries were made by a physician, at the conclusion of the lecture, which were most satisfactorily answered by Mr. SMITH.

LONDON.

STRAND.—One of the first meetings which were held in relation to the Vegetarian principle in London, took place on the occasion of a Vegetarian Supper Party, at the Whittington Club, on the evening of Monday, November 20th, 1848. Although this was originally intended as a private supper party, when the room was lighted, and the company as-

sembled, the scene presented rather the appearance of a banquet. The chair was occupied by Mr. NEESOM, and the meeting was addressed by the chairman, Mr. CHARLES LANE, Mr. TURLEY, Mr. EDWARDS, Mr. GOWLAND, the PRESIDENT of the Vegetarian Society, the SECRETARY, and Mr. C. UMPLEBY.

CITY ROAD.—On Wednesday, November 22nd, 1848, a discussion was commenced on the question, Is man fitted by nature to subsist exclusively on vegetable diet? Mr. HIBBERD opened the debate, by showing the claims of Vegetarian diet, to be considered the natural food of man. The subject was discussed by Mr. TURLEY and Mr. WILES, both of them endeavouring to maintain that the mixed diet was best adapted to the nature of man. The discussion was adjourned until Wednesday, November 29th, and well argued on both sides; it was then adjourned until Wednesday, December 6th, when, after many observations in support of mixed diet from various speakers, Mr. HIBBERD replied: and although the meeting consisted almost entirely of those who partook of the flesh of animals, on the question being put to the vote, the majority was declared in favour of the Vegetarian system.

BELGRAVE SQUARE.—On the evening of Wednesday, December 20th, 1848, a Soirée was held at the residence of Mr. HURLESTONE, 9, Chester Street, Belgrave Square. At eight o'clock, about eighty ladies and gentlemen, among whom were many of literary and artistic eminence, were seated in the spacious drawing rooms.

The President of the Society was solicited to preside on the occasion; and, on opening the proceedings, explained the objects which had brought them together, and showed, the principal grounds on which Vegetarians maintained their position, and supported their principles. As Vegetarians, they believed, that having deviated from the ordinary practice of the world in regard to diet, they had adopted a system that had increased their physical and moral comforts. Many had believed even, that it related closely to the progress of man's spiritual state, as favouring results of high importance in relation to religion itself, inasmuch as humanity was ever associated with religion. They believed that the habits of Vegetarians derived their sanction, not merely from the present, but from remotest time. They believed in the wisdom of the appointment of man's food in creation, and, though they admitted the subsequent departure from the appointment, they classed the present habits of society in this respect, with practices of departure from right conduct otherwise, and considered them as based solely upon the permissions of existence, and

as opposed to the appointments of the Creator. Stepping from remotest time, they observed in the facts of history, that the truth of the Vegetarian system was substantiated by innumerable instances of a greater degree of health and physical endurance than was possible on a mixed diet; and coming to their own period of existence, where the light of knowledge, and scientific research, was brought to bear upon the subject, it was no matter of surprise to find, that the revelations of experimental science declared that there was most nutriment to be had from the products of the vegetable kingdom as food; that it was nutriment of the only kind that could maintain the system; and that nutriment got any other way must necessarily be only that same nutriment taken secondarily through the flesh of animals. Physical science, then, substantiated what the earliest history of creation, and more recent history, had set down to be true. Lastly, came their own experience to confirm them in the views that they maintained, inasmuch as that one step was then alone required to complete the chain of reasoning, as well as to demonstrate the benefits which might be expected to result from this change of diet. (Applause.)

WILLIAM HORSELL, Esq., then rose to deliver a lecture on the "Proper Food of Man." There were certain periods of the world, and men suited thereto, which seemed to be devoted by Divine Providence to the great work of reform; and, however little the world might be affected by them at the time, their influence and their works were living on to unceasing usefulness. LINNÆUS, his labours, and his times, were of that class. Man had evidently been created responsible for obedience, or disobedience, to certain physical, mental, and moral laws. He had chosen to incur that of the latter, and evil and misery were the natural consequences. LINNÆUS withdrew the veil which had obscured the beauties and bounties of nature, and, taking the cause of all for his guide, arranged and methodised man's conceptions of them, which had proved them to harmonize with the Bible, experience, facts, and all science; and thus exhibited such wisdom and goodness in all the works of God, as must convince every honest mind, that nothing but man's blindness and perverseness could prevent their realization, and his consequent happiness. This showed the duty and necessity of studying the laws of human nature, as comprehended in anatomy, physiology, and chemistry, all of which led to the same conclusions with regard to the proper food of man, as had been arrived at by Vegetarians. Philosophy and religion had been wrong, in not descending more fully into the physical man, as it was there the

moral man was nurtured. Health of body and mind were as closely connected as body and mind themselves were; they flowed from the same source. When the habits of the physical man were bad, those of the moral man could not be good; but when the former were healthy, the operations of the mind were considerably affected thereby, and became proportionably capable of greater usefulness. Vegetarianism was *simple*, because it had a tendency to lessen man's wants. It was *philosophic*, because it conduced to contentment, to habits of temperance, peace, justice, mercy, and charity, by striking at the root of their opposite evils—the worst passions of mankind. It tended more than any other system, to elevate those classes of society which were oppressed by the indulgence of degrading tendencies of the mind, by taking away all incentives and auxiliaries to such indulgences. It was an individual, personal, and experimental system. It had been practised in various ages of the world, by some of the brightest ornaments of humanity. The *structure of man* indicated that Vegetarian diet was the food best suited to his constitution, as was proved by the result of the investigations of our most celebrated anatomists, as could be seen in the pages of the Vegetarian publications. Professor FORBES, and others, at Edinburgh, had made observations of the comparative weight, height, and strength of a given number of Englishmen, Irishmen, and Scotchmen, taken from the same walks of life, at about the age of 25. The average was as follows:—

| | Height. | Weight. | Strength. |
|---------|-------------|---------|-----------|
| English | . 68 inches | 151lbs. | 403lbs. |
| Scotch | . 69 „ | 152 „ | 425 „ |
| Irish | . 70 „ | 155 „ | 432 „ |

That table showed in every respect, the superiority of the potato-eating Irish, and the porridge-eating Scotch, to the beef-eating English; and with men living in so nearly the same climate, it was a much better example than could be furnished by a similar experiment with men of distant climes. The laws of health were wholly on the side of the Vegetarian. THACKARAH had asserted, “that errors in diet were the great source of disease; amendment in diet, the basis of recovery.” That was borne out by innumerable facts. The case of CORNARO was a striking instance of the curative effects of the Vegetarian practice. T. WOOD, of Billericay, Essex, was cured of a complication of disorders by abstinence from flesh and strong drinks, and raised from the state of a decrepit old man, to the perfect health, vigour, and vivacity of youth, and could carry 5 cwt.! The son of Mr. FIELDING, of Stockport, was reported in *The Lancet* to have

been cured of ulcers, which covered the whole body, and blindness, by adopting a fruit and farinaceous diet. The Vegetarian negroes of the West Indies, the Chinese, the Hindoos, and others recovered from accidents much more rapidly than any flesh-eating European. The Honourable Mrs. WATKINS, of Glamorganshire, who lived the last 30 years of her life a Vegetarian, climbed the whispering gallery of Saint Paul's Cathedral at the age of 109 years! The wife of Mr. NEWTON, who resided in the very street in which they then were, who was brought up delicately, became a Vegetarian, and then could walk 30 miles a-day. Mrs. NICHOLSON's tour through Ireland, on foot, walking from 20 to 30 Irish miles a-day, was another remarkable instance of great physical endurance on vegetable diet. In fact, the history of the past and the present was full of individual and national instances of the same kind. Intellectually, and morally, this system had the same beneficial tendency, and was equally supported by facts of history and experience of our own times. In conclusion, the highest feelings of humanity, benevolence, justice, mercy, and kindness, were all on the side of defenceless innocence, for who could dare to take away the life of the lamb, skipping and bleating, or the bird singing, the one with a gracefulness of motion, and the other with a gratefulness of heart, from which the best portion of human nature might learn an important lesson! Who could take away such happy lives, without feeling a “thrill of horror through the soul,” too painful there to describe? (Applause.)

WILLIAM BENNETT, Esq., had great pleasure in proposing: “that the thanks of the guests assembled be given to Mr. and Mrs. HURLESTONE, and to Mr. HORSELL, for their kindness in enabling them to enjoy so abundantly all the comforts and elegancies of a private soirée, combined with the intellectual repast of a public lecture.”

Mr. PETRIE seconded the proposition, which was carried with much enthusiasm.

Mr. HORSELL made an appropriate reply, on behalf of Mr. and Mrs. HURLESTONE and himself.

The meeting then resolved itself into a *conversazione*, which was occasionally enlivened by excellent vocal and instrumental music, performed by several of the guests present. An abundant supply of English and Foreign fruits, with tea, coffee, biscuits, cake, &c., were freely partaken of by the guests, and the meeting separated at eleven o'clock, highly gratified with the excellence as well as the novelty of the evening's entertainment.

GUY'S HOSPITAL, January 20th, 1849.—ISAAC LIONEL CRAWCOUR, Esq., delivered a lecture before the physical society of Guy's

Hospital, on diet, and its influence in the prevention and cure of disease, in which the lecturer maintained that a fruit and farinaceous diet was adapted both to prevent and to cure the various diseases to which mankind was subject.*

FETTER LANE.—On Tuesday, February 20th, 1849, Mr. J. S. HIBBERD lectured on the Vegetarian principle, in the large room of the British School, Fetter Lane. Mr. EDWARDS occupied the chair. Mr. JONES, the eminent phrenologist, and several other gentlemen, put questions to the lecturer, which were replied to with excellent spirit.

ST. MARY AXE.—Mr. HIBBERD lectured at the Mechanics' Institution, St Mary Axe, on Wednesday, March 7th. At the conclusion of the lecture, Dr. CARR recommended the Vegetarian system of diet, and expressed his belief that most of the modern diseases in England were, to a great extent, attributable to the large consumption of animal food, and particularly to the eating of pork.

CRUTCHED FRIARS.—Mr. J. S. HIBBERD lectured on "the proper food of man," at the Mechanics' Institution, Gould Square, on Wednesday, June 6th, 1849. Mr. HORSELL presided. A discussion ensued, in which Mr. TURLEY, Mr. ALEXANDER CAMPBELL, Count VIETTINGHOFF, and several other persons, took part.

FINSBURY.—Mr. HIBBERD lectured at the hall of the Finsbury Mutual Instruction Society, Bunhill Row, on Saturday, June 9th, 1849. W. WILES, Esq., presided.

WENLOCK STREET.—On Thursday, June 21st, 1849, a meeting was held at the Pestalozzian School. Count VIETTINGHOFF took the chair. Mr. DORNBUSCH, Mr. EDWARDS, Mr. NEESOM, and several other persons took part in the discussion of the Vegetarian principles.

CITY ROAD.—On Friday, June 22nd, 1849, a meeting was held at 2, City Road, when Mr. HIBBERD delivered an excellent address.

KENT.

GOUDHURST.—Mr. HORSELL delivered a lecture on Vegetarianism on the evening of Dec. 25th, 1848.

MAIDSTONE.—A lecture was delivered by Mr. HORSELL, on the evening of December 27th, 1848, in the County Assembly Room.

CRANBROOK.—Mr. HORSELL lectured at the large room at the George Hotel, on the 28th of December. The attendance was very good, and much interest was excited by some discussion which arose on the subject.

* *Vegetarian Advocate*, p. 98, vol. i.

ESSEX.

COLCHESTER.—In September, 1848, the Local Secretary reported that there were at least 10 persons, besides those who were members of the Vegetarian Society, privately making trial of the Vegetarian system.

WITHAM.—Mr. H. S. CLUBB delivered two Lectures at the Literary Institution, on the Vegetarian principle, on the evenings of Wednesday and Friday, 21st and 23rd of February, 1849. These lectures gave rise to an animated discussion on Friday, March 9th. Lectures on the same subject, followed these, as seen by the subjoined reports:—

BRIGHTLINGSEA.—Mr. H. S. CLUBB lectured at the Temperance Hall, Feb. 15, 1849.

WIVENHOE.—Mr. H. S. CLUBB delivered two lectures, on Feb. 14th and 15th, which excited considerable interest on the subject. Several persons commenced the Vegetarian practice.

KELVEDON.—Mr. H. S. CLUBB delivered two lectures, on the evenings of the 20th, and 22nd of February, to highly respectable audiences.

BRAINTREE.—Mr. H. S. CLUBB delivered two lectures at the White Hart Hotel, on the 26th, and 28th of February.

HALSTEAD.—On the evenings of February 29th, and March 1st, Mr. H. S. CLUBB delivered two lectures at the Literary Institution.

MALDON.—Mr. H. S. CLUBB held three meetings in this ancient town, on the 2nd, 5th, and 8th of March. The chair was occupied by J. DIGBY, Esq., Town Clerk, and great interest was excited by the discussion of the subject, which was carried on with considerable spirit on both sides.

SUFFOLK.

STRATFORD ST. MARY.—The Local Secretary reported that there were at this village no less than 12 persons, besides the members of the Vegetarian Society, who had been induced, by means of private advocacy, and the distribution of tracts, to commence the Vegetarian practice; and also, that a Mutual Improvement Society had been commenced by the Vegetarians.

HADLEIGH.—On Monday and Wednesday, the 26th and 28th of March, 1849, Mr. H. S. CLUBB lectured at the Literary Institution. Both meetings were well attended. On Friday, the 6th of May, a Vegetarian dinner party was given, which produced general satisfaction.

INCIDENTS OF THE CONSUMPTION OF FLESH AS FOOD.

WE cannot but experience relief, in contemplating the completion of the task we have assigned ourselves, in bringing the painful details of our two preceding articles on this subject before our readers. As we stated, however, in the outset, our purpose is to present the relation of such concomitants of the consumption of flesh, from a sense of duty to the adherents of the mixed diet, believing, that the continuance of the evil practices of the system, is due, in a great measure, to want of information as to what, of necessity, occurs in the procuring of flesh-meat for the table. But we have still a further duty to perform, in tracing the iniquitous processes of the more depraved of the servants of the flesh-eating public, drawing our information upon the subject from the same source as the graphic relations we have already made use of, supported, as it is, by the attestation of witnesses before a Committee of the House of Commons in 1848, and subsequently substantiated by the evidence adduced before the Lords in 1850. We have traced the ox from his harmless and peaceful condition, step by step, to the last acts of the den of horror, usually denominated the *slaughter-house*. We have seen as much of the penetralia of the place as is supportable; and, after the cruelties enacted (apart from the real enormity of inflicting death upon a creature highly organized, and sensitive, like the human subject), we arrive at the climax of the whole, and that we are told "cannot be written." Again, we have traced the sheep (the animal of all others we regard as typifying gentleness and peace), with the dew glistening on her fleece, as she bounds over the common, and "knows no care in life," to the dark and loathsome cellar, where the last act of cruelty and shame is perpetrated. We thank the writer of these relations, as every lover of the humanities of existence will do, for his narrations, but take exception to the principle of the moralizing strain with which he concludes them. Here are no "victims of man's necessities of food;" but of depraved and pampered appetite; and, we believe, the author of the glowing passage which comments upon the closing scene, where "the patient eye looks upwards! and is understood," and apostrophizes the most innocent of all animals, in appealing to the denizens of a Christian land, but needs the poetry of action in the practice of a diet apart from all acts of cruelty and bloodshed, to see and acknowledge this with the force of entire conviction! Here turn we, however, to the remaining

duties before us. As the direct result of the cruelties we have detailed, as enacted previous to the slaughtering of animals for the consumers of flesh in London, is necessarily to produce disease and rapid decomposition of the flesh when prepared for sale, it is not difficult to believe, that means are adopted to prevent the products of so much cruelty and struggling competition being *wasted*. The loss alone on bruised meat, in animals sold in Smithfield, is calculated at £63,000 per annum; but this is a mere trifle, compared with what would be the fact, if immense quantities of that which is positively *diseased* were not passed off amongst the public, by direct sale in the markets,—Newgate and Tyler's market, with others—or privately purchased, for soup establishments for the working classes, for the manufacture of sausages, for preserved meats, and for a-la-mode beef shops.*

The practice of dealing in diseased carcasses of animals in London is well described in the sequel to the scenes already presented in relation to the sufferings and death of the ox. Whilst the party are proceeding with the condemned ox to Sharp's Alley, duly attended by the Inspector, "they are followed at a little distance by two fellows, whose filthy habiliments show that they have slept amidst horrors, who keep the diseased ox in view with a sort of stealthy, wolfish 'eye to business.'" And then, immediately after the tragedy narrated, we read:—

"The two haggard, wolf-eyed fellows who had prowled after the ox, and his Inspector, now step forward and purchase the bruised and diseased corpse of the slaughtered (murdered) animal, and carry it away to be sold to the poor, in small lots by gas-light, on Saturday nights, or in the form of soup; and to the rich, in the disguise of a well-seasoned English German-sausage, or other delicious preserved meat! So much for the Inspector, and the amount of duty he so ably performed!

"We make the following extract from a pamphlet recently published, entitled, 'An Enquiry into the present state of the Smithfield Cattle Market, and the Dead Meat Markets of the Metropolis.'

"'The *wet-uns* are very far gone in disease, and are so bad that those who have to touch them, carefully cover their hands to avoid immediate contact with such foul substances, naturally fearing the communication of poison. A servant of a respectable master

* See *Vegetarian Messenger*, pp. 147, 148, vol. i; *Household Words*, No. 14, p. 325.

butcher, about a twelvemonth ago, slightly scratched his finger with a bone of one of these diseased animals; the consequence was that he was obliged to go to the hospital, where he was for upwards of six weeks, and the surgeons all agreed that it was occasioned by the poison from the diseased bone. It is also a fact, that if the hands at any time come in contact with this meat, they are frequently so affected by the strong smell of the medicine which had been given to the animal when alive, that it is impossible for a considerable time to get rid of it; and yet, it will scarcely be believed, none of these poisonous substances are thrown away—all goes in some shape or form into the craving stomachs of the hungry poor, or is served up as a dainty for the higher classes. Even cows which die in calving, and still-born calves, are all brought to market and sold. Let these facts be gainsayed; we defy contradiction.”

“Close adjoining to Newgate Market, is Tyler’s Market, it is only separated by Warwick Lane. This market is said to be private property, and that no inspector has ever been appointed. Every description of diseased meat is sold here in the most undisguised manner: it is *celebrated for diseased pork*. It has been stated by a practical man, one well acquainted with the facts, and fully capable of forming a correct opinion, that nearly one half of the pigs sold in this market during the pork season of 1847, ending March, 1848, was diseased and unfit for human food; and of all other diseased animals, what has been said of Newgate applies with far greater force to this market. In Leadenhall Market diseased meat is also sold, though not to the same extent. Whitechapel Market is situate to the south of the main or high street, bearing the above name. It is rather difficult to describe the trade carried on here. The situation of the shops—*long, dark, and narrow*, with the *slaughterhouses behind*—is well adapted for carrying on the disgraceful practices in either a wholesale or retail manner to a very great extent. Some of the very worst description of diseased animals brought to Smithfield alive are here slaughtered, and large quantities of meat from the country, totally unfit for food, arrive in every stage of disease, and are sold by the pound and the stone, to a fearful extent. The following are the names of the other meat markets, to all of which some diseased animals and meat find their way,—and to *none* of them is any inspector appointed:

“Clare Market, retail; Newport, wholesale and retail; St. George’s, retail; Oxford, retail; Portman, retail; Brook’s, retail; Sheppard’s, retail; Boro’, retail; Carnaby, retail; Spitalfields, retail; Finsbury, retail. At all of these

markets the meat is exposed for sale on Saturday evenings, under the glare of projecting gas burners; and the poor, who receive their wages on that day, and are the principal customers, are deceived by its appearance in this light; their object is of course to obtain the cheapest and the most economical joints; the meat without fat, which is generally most diseased, is selected by them, being considered the most profitable, though the fact is that this species of meat has been proved to be the cause of cancerous diseases, and diseases of the chest and lungs.”

And lastly, in relation to other sources of disease, in the importation of foreign cattle, and the cruelty practised in their transmission from abroad:—

“The *foreign stock*, and the circumstances under which they arrive, must not be passed over. They are confined during four or five, or even six days, in the dark and stifling hold of the vessel, and it frequently occurs that in all this time there is scarcely any food given them (we are assured, on good authority, that there is often *none*), nor one drop of water. The condition in which they arrive may be conjectured. * * * Great quantities of cattle are also sent on Sunday in order to avoid the expense of *lairage*, or standing-room. About two thousand men and boys are employed in this real Sunday desecration. Need we say, it is of the most shocking and cruel nature?”

And thus we arrive at the close of our narration, and quit this subject of greater or less degree of pain, and, more or less of that heart-sickness which belongs to the contemplation of all that is cruel and strongly opposed to the principles of humanity and kindness implanted in the moral nature of man. The picture is darkened, and lastingly stained with *blood*, so that no effort can remove its marks of horror! Looking at the system that produces these results, from without the mist and confusion which are incident to all deeply seated errors of custom and habit, we see that the horror of the picture, and the disgust inspired by its details, are but the natural and inevitable results of an erroneous system of diet, and the belief in principles which are neither established in man’s nature, nor in the order of Providence which surrounds him; and that here, just as in other things, “the tree is known by its fruit.” If it be inquired, on whom does the evil of such a system rest, we reply, for ourselves, that we believe we *know* the *grave disadvantage* of the consumption of flesh to *all*; but leave those who partake in any degree of that which results in cruelty and the demoralization of others, to draw all inferences for themselves, and in accordance with their own degree of enlightenment on the subject.

NUMA, THE PEACEFUL KING OF ROME.

At this active period of English history, when the minds of our best men are directed to the cultivation of peaceful arts, and the establishment of universal good will; when nations are meeting together as friends, with the emulation of industry, of the fine arts, and useful attainments, a pleasing opportunity is presented for bringing into notice, the principles and life of one who was eminently successful, in the first century of the Roman history, as a promoter of the same purposes which are now happily engaging the attention of the civilized world.

DISTURBED CONDITION OF ROME.

When ROMULUS had laid the foundations of that city, which seems ever since to have been notorious, either for its virtues or its vices; when Rome first rose into existence as a city, its inhabitants had no conception of any other power than the force of arms: even their wives were stolen from the Sabines, and their wealth procured by robbery. As if the reputed carnivorous nursing * of ROMULUS, had exercised a contentious and combative influence over his life, he seemed to regard "conquest by the sword," as the only means by which Rome could become great. When, as a necessary result of such barbarous procedure, the ancient, but then young city was in turmoil within itself, and at variance with surrounding states, and no parties could agree as to who should rule; there was an individual residing quietly in retirement in the country, studying the ancient poets and prophets, and delighting in the emulation of

"the life,
Led by primeval ages, uncorrupt,
When angels dwelt, and God himself with man!"†

This individual was NUMA POMPILIUS. To this unassuming and unambitious but devoted man, did the Romans and Sabines at last agree to confide the government of their republic! Accordingly, ambassadors were sent from the scene of excitement and contention, to that of quiet retirement; and, themselves full of ambition, imagined that the offer of the crown would be readily accepted by the philosopher. Not so, however, for after coolly refusing the honour thus sought to be conferred upon him, he said: "It is none of the least of my commendations, that my humour renders me unfit to reign, being naturally addicted to studies, and pleased with the recesses of a quiet life. I must confess that I am zealous of peace, and love it even with

* ROMULUS is said to have been nursed by a wolf, a similar instance to which has recently been reported in the public papers.

† THOMSON. *Autumn*, line 1347.

passion, and that the conversation of men who assemble together to worship God and to maintain amicable charity, is my chief business and delight; and what time may be spared from this more necessary duty I employ in cultivating my lands, and improving my farms. But you Romans, whom ROMULUS may have left engaged in unavoidable wars, require an active and brisk king, who may cherish that warlike humour in the people, which their late successes have encouraged to a warm ambition of enlarging their dominions; and, therefore, such a prince as in this conjuncture should come to inculcate peace, justice, and religion into the minds of the people, would appear ridiculous and despicable to those who resolve on war and violence, and require rather a martial captain than a pacific moderator!"*

His father, however, joined the ambassadors in endeavouring to persuade his son that it was a duty that devolved upon him, to use the power offered him for the purpose of promoting those free and peaceful principles which he so much delighted in. The neighbours and friends of NUMA joined in this argument; and, after much persuasion, he, at last, assented to the proposal.

ASCENDS THE THRONE.

The influence of a good man is powerful, even on a multitude whose passions have been excited by conquest and martial glory; and NUMA, having performed his religious devotions, proceeded to Rome, and was met on his way by both senate and people, with various manifestations of joy. His fame as a man of wisdom and judgement had gone abroad among the people; and all seemed to be inspired with an increased feeling of veneration and esteem for his virtue, piety, and philanthropic zeal. It is said, "the women also welcomed him with joyful acclamations, and sacrifices were offered for him in the temples; and so universal was the joy, that they seemed not to receive a king but a new kingdom;" that the pleasure was as great as that which had formerly arisen from the conquest of a neighbouring state. The governor put it to the vote, whether NUMA should be king? And the people cried out "a NUMA! a NUMA!" and unanimously elected him. He was immediately presented with the robes of office, which he refused to wear until a religious ceremony had been performed. After which, being invested with all the royal robes,

* PLUTARCH'S *Life of NUMA*; from which the other quotations of this article are extracted.

he descended from the hill, and was received with shouts of congratulation as a "holy and devout prince."

PRINCIPLES AND GOVERNMENT.

The first procedure which stamps, at once, the character of his principle of government (for with NUMA, the policy of government was one with his conscientious principle), was to dismiss the band of 300 men, who had been "the life guards" of ROMULUS. NUMA declared that to maintain "life guards," would argue suspicion of his personal safety among his own subjects; and he would not rule over a people of whom he could conceive the least distrust. We regard this as a pleasing instance of confidence in the safety of moral power, as opposed to physical force. And if it was safe for a king to disband his personal guards upwards of 2500 years ago, at the time when the people themselves were but just emerging from the grossest barbarism, shall it be said that such a procedure would be unsafe in the present enlightened and advanced state of the world?

NUMA had a key to human nature, which can never be possessed by any but practical philosophers, those who have in their *own experience* discovered the springs of human thought and action, and thereby obtained a power to rule these by wise example and moral influence. NUMA, it is said, "was endued with a soul rarely tempered by nature, and disposed to virtue, and excellently improved by learning, patience, and the studies of philosophy; by which advantages of art he regulated the disorderly emotions of the mind, and rendered violence and oppression, which had once an honourable esteem among the barbarous nations, to be vile and mean, making it appear that there was no other fortitude than that which subdued the affections, and reduced them to the terms and restraints of reason.

"Thus, while he banished all luxuries and restraint from his own home, he gave a clear and manifest indication to all citizens and strangers of his sound and impartial judgement."

PLUTARCH adduces various arguments, in the similarity of the principles and practices of NUMA, with those of PYTHAGORAS, to show that these two illustrious individuals were acquainted with each other; but whether this was really the case or not, is of little consequence, as it is quite evident the same principles were common to both, as NUMA objected to the slaughter of animals, even in sacrifices to the deity, as well as for his own sustenance.

The grand secret, therefore, of NUMA's authority with the Romans, was his com-

plete command of himself. The discipline to which he subjected his own passions and appetites, in the quiet retirement of the country, enabled him to govern his own feelings and actions; and this very power, wielded with judgement, struck at the root of the disturbed state of the Roman citizens.

METHOD OF REFORM.

As NUMA depended entirely upon moral suasion, to reform the state to the government of which he was intrusted, the method he pursued is worthy the serious attention of all social and political reformers. He was prominently a *positive*, and not a *negative* promoter of reform. He did not commence by abusing the classes in the state for their various inconsistencies, and vicious practices (although it is probable that there were enough of these to expose); nor did he fly directly in the face of popular feeling in relation to war and conquest. His own personal observation of the workings of the human mind, enabled him to know that direct opposition to the faith of the people, however absurd that faith might be, would be sure to bring up a violent opposition, and stern "defenders of the faith." Prejudices to any established custom, like everything else, strengthen by exercise; and if by *negative* teaching, that is, by attacking these customs, prejudice be excited, it becomes strong in proportion to the opposition brought to bear.

It was the object of NUMA to promote principles of religion, peace, and amity. "Wherefore, NUMA, judging that it was the masterpiece of his art to so mollify and bend the stubborn and inflexible spirits of this people, began to operate and practise upon them with the principles of religion. He sacrificed often, and used supplications and religious dances, in which most commonly he officiated in person, being ever attended with a grave and religious company; and then, at other times, he diverted their minds with pleasures and delightful exercises, which he ever intermixed with their devotions, so as to cool their fiery martial spirits."

The wisdom of these methods of instruction, was seen best in the results which followed, and which will be shown in the conclusion of this narrative.

The application of truth to the masses of mankind is a most interesting and important pursuit; and when it is done in this positive manner, by exalting the light and leaving its brightness and effulgence to extinguish the gloom of error and ignorance, it never fails to perform a great work! At the same time, this method has the advantage of avoiding, to a great extent, the mischief of passionate and worthless controversy; it throws a spirit of

charity and kindly feeling into all our efforts in the service of truth; because it recognises in the conscientious convictions of every individual, a right to that conviction, and leads us to respect it. This is a firm ground for every reform. Whilst the quarrelsome disputant is making enemies, and multiplying his difficulties, by exciting otherwise unthought-of prejudices, the charitable and earnest promoter of true principles, calmly and dispassionately *wins*, by the power of kindness invigorated by a deep sense of right, all who may come within the sphere of his influence; so that the most inveterate supporters of established custom, will hang their heads, and acknowledge, to themselves at least, and frequently before the world, that they can but respect the "spirit of the man."

ARBITRATION ESTABLISHED.

In this spirit, and with this irresistible power, did NUMA commence his reformation of the Roman Empire; and having disbanded his personal guards, he established two religious officers, or priests, to whom all disputes were referred. These were arbitrators; and no war could take place without their consent. Whenever a dispute arose with a neighbouring state, these men were sent as messengers of reconciliation. This appears to have had the desired effect, for (with one exception, when a commander of the army, FABRIUS, acted without instructions) PLUTARCH informs us, Rome was at peace during the whole time of NUMA's reign. Such an instance may be regarded as a complete triumph of the principle of arbitration; and if such a principle could be applied at a time when men were unenlightened as to the Christian religion, surely, in our own times, there could be no danger in such an advantageous and equitable course!

PARABOLIC SAYINGS.

Like PYTHAGORAS, and other thoughtful men, NUMA spoke to the people in short parabolic sayings:—"Thou shalt not sacrifice an offer of wine proceeding from a vine that has never been pruned," was one of these short sayings; and it is replete with instruction, as evidently intended to show the necessity and importance of mental cultivation.

RELIGIOUS SERVICES.

His religious devotion seemed to partake somewhat of the same character as that of our modern Society of Friends. It was a quiet meditation, and the utterance of prayers at such times as seemed most actuated by Divine inspiration.

"By such discipline as this," says PLUTARCH, "recommended by the constant practice and example of the legislature, the city did so insensibly pass into a religious

temper and frame of devotion, and stood in that awe and reverence of the virtue of NUMA, that they received and believed whatsoever he delivered."

POLITICAL INSTITUTIONS.

Although a profoundly religious prince, NUMA was equally attentive to politics. The application of true principles to political institutions, has, at all times, seemed a difficult task; but the difficulty has generally arisen, more from want of faith in those principles, than from any real obstacle. The omnipotence of truth must be believed in, before it can be realized. NUMA seemed to possess this belief; and he dared to act upon it!

NUMA found the Roman citizens divided into three castes, or hereditary parties, called Sabines, Romans, and Tatians, who each imagined, that to promote the interest of their own party, instead of the interest of the whole community, constituted true patriotism. Whenever, therefore, a measure of popular improvement was proposed by one party, it was almost sure to meet with the opposition of the other two; and, in debate, each feeling it his duty to adhere to the side taken by the leaders of his own party, the progress of the public weal became impeded. NUMA, although bred a Sabine, had risen above these petty contentions, in his recondite study; and the truth pressed itself upon his attention, that this system of partizanship and dispute, was the result of ignorant adherence to ancient usages; and the same intelligence which enabled him to perceive this, blessed him with the perception of what was required to promote true patriotism, and thereby abolish caste.

He made industry, and not hereditary descent, the basis of his societary arrangements. Accordingly, all his subjects were formed into their separate professions: thus he instituted the company of musicians, of dyers, of tailors, of braziers, and the like; and allotted to each a charter, and a hall. As, in order to make Roman cement, it is necessary to break up large stones into powder, so that this may, on due admixture, congeal into one solid mass; so, to form a firm band of Roman citizens, it was necessary to break up the large parties into small companies, and then to cement them into one bond of citizenship. In this he was eminently successful, and the old distinction of Sabine, Roman, and Tatian, became gradually annihilated; not by *opposing* these distinctions, but by instituting something better in their place; and the result was, that "Roman citizen" became the common title of all, without distinction. Thus the principle of brotherhood, which was in great esteem with NUMA, became popularly established in his empire.

PROMOTION OF AGRICULTURE.

Living with his subjects, and constantly watching over their interests, NUMA discovered that there was still a degree of distress, and consequently a liability to disorder, unless new sources of industry were opened to the increasing population. He accordingly turned his attention to his favourite pursuit, agriculture; he applied the same principle to the land, he had applied to the people; he divided it into small farms, annihilated hereditary claims, and put the commonalty into possession of this important means of subsistence and industrial occupation. He took delight in visiting these newly erected homesteads of his subjects, and he judged of the character and value of each occupier, by the appearance of his farm. Those who deserved most be promoted into offices of trust and honour. In this way he kept the minds of his subjects continually occupied with *industrious* pursuits. Having an abundance of vegetable productions, arising from their little farms, these became their chief, and probably their only aliment; and by thus promoting industry, temperance, and kindly feeling one amongst another, he drew their attention entirely away from their thirst for war and conquest. Peace was the result of temperance, industry, and plenty, just as war is commonly the result of intemperance, indolence, and want!

ROME AT PEACE!

There was a temple dedicated to MARS, called the temple of JANUS, the gates of which were never opened except during *war*; and as long as NUMA reigned, which was for the space of 41 years, these gates remained closed: for, says PLUTARCH: "during the reign of NUMA, there was neither war nor sedition, nor plots designed against the state; nor did any faction prevail, or the ambition and emulation of great men attempt upon the government: for indeed men so revered his virtue, and stood in such awe of his person, which they believed guarded by a particular care of Divine Providence, that they despaired of all success in their sinister intentions: and then that happy fortune which always attends the life of men who are pure and innocent, bestowed a general esteem and good reputation upon him; and verified that saying of PLATO, which some ages after he delivered in relation to the happiness of a well founded commonwealth: 'for,' saith he, 'when the royal power, by God's grace, meets with a mind addicted to philosophy, their vice is subdued and made inferior to virtue: no man is really blest, but he that is wise; and happy are his auditors, who can hear and receive those words which flow from his mouth: there is

no need of compulsion or menaces to subject the multitude, for that lustre of virtue which shines in the good example of a governor, invites and inclines them to wisdom; and insensibly leads them to an innocent and a happy life, which, being conducted by friendship and concord, and supported on each side by temperance and justice, is of long and lasting continuance; and worthy is that prince of all rule and dominion, who makes it his business to lead his subjects into such a state of felicity.' This was the care of NUMA, and to this end did all his actions tend."

HONOURED END.

NUMA lived to the age of 83 years. At his funeral, his subjects met in great numbers to do him honour. The senators carried the bier on which his corpse was laid, and the priests followed the procession, which was attended by men, women, and children, who showed the deepest emotion at the loss which they had sustained, as if they had lost one of their nearest relatives in the "flower of his age," rather than "an old and worn-out king." He had, indeed, been a father to his people, and consequently, he commanded their affectionate regard.

CONCLUSION.

The life and actions of our moral hero, speak for themselves! They are living memorials of his virtue and piety; and the results of these speak with power of the value of those principles by which they were modelled, and which made them what they were. The amount of good accomplished by the influence of this one individual, proves the immense power which is gained by those who submit themselves to the guidance of true principles. And if, in those uncultivated times, when the means of communication and of intelligent intercourse were so few, so much could be accomplished, what may we not reasonably anticipate, in this our own glorious period, when facilities exist on every hand, in the promotion of the intellectual and moral prosperity of our race?

NUMA might not *tell* his subjects to cease from war and bloodshed, but he gave them happy industrial occupation, which, whilst it engaged their minds, and won their affections for peace, provided them in abundance with that food,—the direct productions of the earth—which gradually superseding the trophies of the chase and the unsightly remains of slaughter, tended, at the same time, to soften down the asperities of human passion, and to cultivate the freedom and intelligence which belong to the true dignity of man; and which lay the foundation of the prosperity of individuals, communities, nations, and worlds.

LOCAL OPERATIONS OF THE VEGETARIAN SOCIETY. 1849—50.

YORKSHIRE.

MALTON.—A lecture was delivered here, by JOHN SMITH, Esq., July 31st, 1849, on the Vegetarian principle, which produced a very favourable result.

LONDON.

MILE END.—Mr. HIBBERD lectured at Brunswick Chapel, on Tuesday, July 31st, 1849, on Vegetarianism. This gave rise to a discussion in the Mutual Improvement Class connected with the Institution.

HACKNEY.—On Tuesday, August 16th, 1849, Mr. HIBBERD addressed a numerous audience at Hackney Chapel.

MIDDLETON SQUARE.—On Friday, August 17th, 1849, a Vegetarian Soiree was given at the residence of Count VIETTINGHOFF, Chadwell Street. After an animated discussion on the Vegetarian principle, Lady VIETTINGHOFF entertained the company with a choice selection of music.

HAMPSTEAD.—On Thursday, August 9th, a Vegetarian festival was held at Aurora Villa. About 70 persons were present. Count VIETTINGHOFF presided. Mr. HORSELL, Mr. WYLES, Mr. TURLEY, Mr. HUDSON, Mr. NEESOM, and Mr. EDWARDS addressed the meeting. Two similar entertainments followed this, in the months of September and October.

DALSTON.—On Saturday, Aug. 18th, 1849, a discussion took place in relation to the Levitical laws. Dr. VIETTINGHOFF presided, and Mr. HIBBERD replied to the objections urged.

FINSBURY.—On Monday, December 3rd, 1849, Mr. HIBBERD lectured at the Finsbury Mechanics' Institution. About 500 persons were present.

TOTTENHAM-COURT-ROAD.—On Tuesday, December 4th, a public meeting was held at the Temperance Hall. Mr. D. KING presided. The meeting was addressed by Mr. HIBBERD, Mr. HORSELL, and L. ROSTRON, Esq., Salford.

HAMMERSMITH.—On Monday, December 10th, 1849, a meeting took place at the Temperance Hall, which was addressed by Mr. HORSELL, Mr. TURLEY, and several other Vegetarians.

FETTER LANE.—On Tuesday, Dec. 11th, a meeting was held at the School room, Fetter Lane. Dr. VIETTINGHOFF presided, and the meeting was addressed by Messrs. HORSELL and HIBBERD. A discussion followed.

HIGH HOLBORN.—On Tuesday, April 2nd, 1850, a Vegetarian entertainment was given by Mr. HORSELL, to the workmen employed in his printing establishment. The meeting was addressed by Mr. HORSELL, Mr. HIB-

BERD, Mr. THOMAS HUDSON, Mr. TURLEY, Mrs. HORSELL, and Mr. KING.

LANCASHIRE.

MANCHESTER.—Three meetings were held at the Temperance Hall, Fairfield Street, on the evenings of August 2nd and 9th, and September 13th, 1849. They were addressed by Mr. CLUBB, and Mr. TIMOTHY CROMPTON.

On the evenings of Aug. the 4th, 11th, and Sept. 8th and 9th, four meetings were held at the Temperance Hall, Ancoats Street, which were addressed by Mr. H. S. CLUBB.

Three meetings were held at the Temperance Hall, Mather Street, on the evenings of August 7th, 14th, and September 4th, which were addressed by Mr. H. S. CLUBB, Mr. ROBERT MILNER, and Mr. HEYWOOD.

Two meetings were held at Back Mayes Street Temperance Hall, on the evenings of August 15th and 22nd, 1849, which were addressed by Mr. CLUBB, Mr. ROBERT BELL, and several other Vegetarians.

On Saturday, August 18th, Mr. CLUBB addressed a Temperance meeting, at the Temperance Hall, Lombard Street.

A VEGETARIAN CHRISTMAS DINNER was served on Tuesday, January 15th, 1850, at the Vegetarian Dining Establishment, St. Ann's Place. JAMES SIMPSON, Esq., presided, and the meeting was addressed by JOSEPH BROTHERTON, Esq., M.P., Mr. JOSEPH JOHNSON, Rev. T. G. LEE, Mr. POPPLEWELL, Mr. ALDERMAN HARVEY, Mr. CATHERALL, Mr. HORNER, and Mr. D. MORRIS. The dinner was sumptuous and gave general satisfaction to the guests.

The CHAIRMAN, after speaking of the particular objects of the meeting, stated what the composition of flesh was, and showed, that as it could only be formed from the elements of vegetable food, and contained no particle of nutrition which was not first got from vegetables, it was much the wisest as well as the most economical, to obtain food from the direct and natural supply of the vegetable kingdom.

Mr. NELSON was charmed with the simplicity of the Vegetarian system; as from the time people gave up the mixed diet, they ceased to regard the provision of dinner as the great business of life.

Mr. BROTHERTON remarked, that many articles of food were certainly not required for ordinary occasions, though it might sometimes be well to show the bounteous provisions of the Vegetarian system of diet as on that occasion. The Creator had appointed man's food, and science also afforded light on

the subject. Man could be trained to like flesh, and to smoke tobacco; and thus it was very fallacious to argue from appetite. Mr. BROTHERTON then illustrated the wisdom and economy of Vegetarian diet, and concluded by showing, that for mankind to become elevated, the right food must be adopted.

The number of guests was 55, who were all much gratified with the evening's entertainment.

MILES PLATTING.—On the 2nd and 16th of Sept. 1849, two meetings were held at the Mechanics' Institution, which were addressed by J. WINSTANLEY, Esq., Chairman, JAMES SIMPSON, Esq., Mr. ALDERMAN HARVEY, Mr. CLUBB, SAMUEL STREET, Mr. FOXCROFT, and Mr. COLLIER, Jun. Several working men gave their voluntary testimony to the advantages of Vegetarian habits in laborious occupations.

SALFORD.—A meeting was held on Friday, Sept. 7th, 1849, at the Literary Institution, 12, King Street. It was addressed by Mr. EDWIN COLLIER, Mr. CLUBB, Mr. FRANCIS SMITH, Mr. ROBT. BELL, and Mr. STOREY.

A WORKING MAN'S SUPPER.—On the evening of Saturday, Nov. 17, upwards of 80 persons sat down to a Vegetarian supper at the Library Institution, 12, King Street, Salford. The preparations were in accordance with the recipes contained in the *Penny Vegetarian Cookery*. The meeting was addressed by the chairman, JAMES SIMPSON, Esq., Mr. THOMAS TAYLOR, Mr. ALDERMAN HARVEY, Mr. BALLENTYNE, Mr. JAMES SHAW, Mr. LYONS, Mr. BENN PITMAN, Mr. CROWTHER, Dr. MILLAR, Mr. CATHERALL, Mr. CLUBB, Mr. NELSON, Mr. HOLT, Rev. Mr. SYME, Mr. HEYWOOD, and Mr. F. SMITH.

DIETETIC CLASS.—A class composed principally of Vegetarians, was formed at the Library Institution, Salford. The first meeting took place on Monday, October 8th, when Mr. H. S. CLUBB was elected President, and Mr. EDWIN COLLIER, Secretary. Mr. FOXCROFT read an interesting paper on the effects of diet on the constitution of man. On Monday, October 22nd, the Secretary read a paper on the question:—"Is it right to destroy animal life to produce food?" An animated discussion ensued. The third meeting of the class took place on Monday, November 5th. JAMES SIMPSON, Esq., presided. Mr. CLUBB brought forward the question:—"What was to be done with the animals, if not eaten?" An interesting debate ensued. The fourth meeting took place on November 19th, when Mr. CLUBB introduced the subject:—"For what were animals created?"

PENDLETON.—Five meetings were held at the New Windsor Chapel School Room, on the Evenings of August 3rd, 13th, 17th, September 11th, and 18th, 1849, which were

addressed by Mr. ALDERMAN HARVEY, Mr. H. S. CLUBB, Mr. CLAY, Mr. HEYWOOD, Mr. EDWIN COLLIER, Rev. J. G. LEE, Mr. FOXCROFT, Mr. SMITH, and a gentleman who stated that he had been cured of indigestion by the Vegetarian practice, which he had adopted since hearing Mr. CLUBB's lectures 3 months previously.

MIDDLETON.—Two meetings were held at the Temperance Hall, on the evenings of Sept. 15th and 29th, 1849, which were addressed by the Rev. Mr. HAMER, who presided, Mr. CLUBB, Mr. MILNER, and Mr. E. COLLIER.

BOLTON.—Two Lectures were delivered at the Temperance Hall, on the evenings of October 25th, and November 1st, 1849, when Mr. JOHN WRIGHT, and JAMES SIMPSON, Esq., presided.

CORNWALL.

PADSTOW.—In January, 1850, Mr. BORMOND reported that numbers had been induced to adopt the Vegetarian practice, as the result of the various lectures delivered by him in the towns he had visited, as well as from the social advocacy of the principle. In this town the greatest advance had been made, the practice having been extended to some of the respectable, as well as to the hard working families of the place. Mr. BORMOND had lectured twice during this time. The latter of the two lectures, was delivered on Friday, January 11th, to a crowded audience, in the public rooms, where an excellent impression was produced.

ST. ISSEY.—Mr. BORMOND lectured on the subject of Vegetarian diet, on Thursday, January 10th, in the Wesleyan Chapel, to a numerous audience.

SHROPSHIRE.

BRIDGNORTH.—Mr. BORMOND lectured in the Town Hall, in the month of April, 1850, at the earnest request of the supporters of his temperance labours. The audience numbered 600, and strongly evinced their gratitude for the interest and advantage afforded them in the valuable information presented. Some of his hearers commenced the practice of the system, and have continued to realize the benefits held out to them, in their subsequent experience. Advantage was taken of the visit of JAMES SIMPSON, Esq., President of the Society, accompanied by GEORGE COATES, Esq., May 31st, 1850, to call together the friends and adherents of the Vegetarian practice, in the School Room of Mr. Barber. The party numbered from 30 to 40, and Mr. SIMPSON addressed them at some length on the nature and advantages of the Vegetarian practice. On the following Monday, 9 persons who had been trying the system, joined the Society, being fully convinced of the truthfulness and benevolence of the system.

THE BEST FOOD OF MAN.

MAN is placed in this world, surrounded by a variety of objects gratifying alike to his physical and mental sensibilities, and endowed with powers and faculties of discrimination and understanding, by which he is enabled to discover which are most adapted to promote the purposes which he conceives to be paramount to his own existence and enjoyment. The various opinions which men entertain as to the food which is best adapted for them, are the necessary and natural results of peculiar views of individual minds, as to the great *objects of life* and sources of enjoyment.

The time was, when the great mass of mankind believed that the highest enjoyment was to be attained by large possessions of this world's wealth and stores: and it mattered not whether these possessions were acquired by fraud, deception, cruelty, or even murder itself (clothed with the more feasible garb of "courageous bearing"), so long as those possessions were acquired. And even when individual and petty conflicts for the sake of gain, became disgraceful and amenable to human law, the right of "conquest" was still maintained by states and nations; and long after the days of chivalry were gone, the right to subdue one nation by force of arms, under the pretence of promoting trade and commerce, or, as some have affirmed, of religion itself, was still maintained with a degree of pertinacity which nothing but long established custom, and the blinding influence of habit, can account for. But the time is now come, when it is discovered that the greatest happiness of man is caused by the promotion of happiness among his fellow-men. That *industrial* occupation in the production of artistic and natural, beautiful and useful objects, all tending to promote the interest, comfort, and enjoyment of man *universally*, are pursuits which tend most to promote the public weal, and to realize the true blessings of human existence. The views of all thinking men as to the means by which man is to secure his own welfare, are undergoing an immense and important change; and as it is discovered what the great purposes of life are, juster views of the *means* of living, and the very food by which life is maintained, are gradually acquired.

When Rome was great in arts and sciences, she was true in the principles by which she fed her inhabitants. When Greece flourished most in eloquence, in sculpture, and in all the adornments of human skill and ingenuity; when Sparta produced the finest specimens of human nature; and when these im-

portant states learned that industry was better than indolence;—that the erection and adornment of beautiful buildings, was far better than destruction—then were they in the practice and enjoyment of philosophy in relation to the maintenance of that life which their agreeable pursuits rendered so delightful—then, in short, did they live upon the simple productions of those gardens which they loved to cultivate; which adorned their cities; rendered the air around their dwellings salubrious and healthful, and formed abodes for the beautiful objects of animated nature, birds and harmless creatures, which filled the air with melody, and joined them in the praises of their gods; and if in ancient times, even, when heathenism prevailed, so much of truth, so much of right living was enjoyed, may we not expect in our own Christian times, when it is evident that the same principles are working in a still more enlightened degree; when the foolish and the cruel pursuits of war and bloodshed are giving place to the manly and noble achievements of the intellect and hands, when the nations of the world are combining their skill and industry with the efforts of our own countrymen for the promotion of excellence in the arts and sciences; when architecture has made a stride from brick, wood, and stone, to iron and glass; when the greatest trophies of mind in the various countries of the world are to be collected together under one vast arch of crystal magnificence, where the purity and excellence of the "crystal beverage" is to be acknowledged; * that at a time like this, when new hopes, new aspirations, and new objects of noble ambition are actuating the minds and feelings—the souls—of the masses of society, that there should be at the same time a mighty change going on, similar to that which the founders of Roman and Grecian philosophy promoted in their day;—a change of opinion and practice as to what elements are to be employed in the sustentation of human life, in this "new epoch of civilization."

The products of slaughter and bloodshed suited very well the tastes of men, when conquest by sword was their highest glory. These tended to inflame their passions, and to excite that ignoble ambition; but, in our own times, these habits like the other "old things," are gradually "passing away;" for, "all shall become new."

* May it not be regarded as an evident proof of the effects of the temperance reformation, that all intoxicating drink is wisely excluded from the "Crystal Palace."

Men have learned the advantages derived from having a reason, not only for "the faith that is in them," but for their practice, as well; and the man who brings the facts of science and discovery to bear on human conduct, so as to cast a brighter light on the various phenomena of life, and lead to a more complete comprehension of man's duty to himself, his neighbour, and his God, is more than ever regarded as a benefactor of his race, and as worthy the respect and esteem of mankind.

We rejoice in this tendency of our times to regard the reasonings of science, and the teachings of philosophy, in all the pursuits of life; and in *Fruits and Farinacea the Proper Food of Man*, we find the subject of the present paper treated, in that calm, yet enthusiastic and convincing style which is peculiar to the author of that excellent work. Having adduced a mass of scientific argument, to show that fruits and farinacea constitute the "natural food of man, Mr. SMITH devotes the third part of his work to the consideration of the "best food of man." After describing the process of assimilation and respiration, and explaining the doctrine that nitrogen was required for the former, and carbon for the latter. Mr. SMITH enters upon the interesting discussion of the elimination of nitrogen:—

"Some years ago, when organic chemistry had been little investigated, it was generally supposed, that vegetables were deficient in that important element termed 'azote,' or 'nitrogen,' which enters largely into the composition of the blood and flesh, or muscle, of all animals. It was therefore concluded, that vegetables are insufficient for the due support and renewal of the human body; and that the flesh of other animals is a necessary article of diet for man. Now, without the aid of chemistry, it is demonstrable, that either the assumption or the inference is incorrect. For as the flesh of sheep, oxen, and other herbivorous animals, is acknowledged to contain as much nitrogen* as the flesh of man, I would simply ask—'Whence do they derive it?' In whatever way they obtain the nitrogen, man may also acquire it, although he should never taste flesh;—provided his organization be adapted for assimilating food of a vegetable nature; which has been already proved.† Now, in herbivorous animals, there appears to be only five possible sources of azote: 1. The vegetables upon

* *Vegetarian Treasury*, p. 9. Article, "The Researches of MACAIRE and MARCET."

† "Look at the elephant—whence is this mass of flesh derived? Fish and leeches kept in glass vessels of pure water not only live, but increase in weight and size; now, as nitrogen is an abundant constituent of their structure, whence can it be derived, but from the air which exists in combination with water?"—Dr. SEARLE'S *Philosophy of Life, Health, and Disease*. p. 62."

which they feed. 2. The air swallowed with the food. 3. The converting powers of the secretions of the various viscera; as the stomach, liver, pancreas, &c. 4. The azote resulting from the decomposed tissues being again organized. 5. The atmosphere, by means of the process of respiration.

"If we admit the conclusion of former chemists, that vegetables contain little or no nitrogen, then, whatever portion of this element the flesh of herbivorous animals contains, we must evidently refer to one or more of the four remaining sources; and to which ever of these we attribute it, we are bound to admit that man has equal facilities for obtaining it, even if confined to a vegetable diet. Let us first inquire, then, what light physiology throws upon the subject; and then proceed with an examination of the proximate and ultimate principles of vegetables.

"The Herbivora swallow much more air with their food, than the Carnivora; and DESPRETZ has ascertained, by experiment, that the former expire more nitrogen than the latter:—a fact which is inexplicable unless we admit that nitrogen can be supplied in larger quantities than the food itself contains. The Carnivora never masticate their food; but the Herbivora and man have teeth adapted to this purpose; by which means the food becomes intimately mixed with the saliva, which LIEBIG says possesses the property of enclosing air in the shape of froth, in a far higher degree than even soapsuds. 'This air,' he observes, 'by means of the saliva, reaches the stomach with the food; and there its oxygen enters into combination; while its nitrogen is given out through the skin and lungs, without being applied to any use in the animal economy.' This last observation of LIEBIG seems to me supported by no evidence; nor can I for one moment admit, that nature would allow nitrogen to be incessantly passing through the various tissues of the body, by means of the stomach and lungs, without answering some useful purpose. It is possible, therefore, that additional nitrogen may be supplied to the system, by means of mastication and insalivation, when the food does not contain a sufficient quantity. Dr. PROUT remarks:—'This involution of azote may be considered as one of the great objects of mastication and insalivation, which are almost peculiar to animals chiefly subsisting on saccharine matters.' LIEBIG also, appears to have changed his opinion on this subject, he says:—'When a chemical attraction causes the formation of a compound, it is, in regard to the chemically active, or attracting body, quite indifferent whether the atoms which it attracts form a group, bound together by their mutual attractions, or are simply arranged near each

other, without being combined. To produce the compound, it is only necessary that the attractive force should be more powerful than the forces which oppose its manifestation; that is, the formation of the new compound. If the attractive force preponderates, the attracted elements enter into the new combination; and this, whether they have been previously arranged in one, two, or three compound molecules or groups; and the result is exactly the same as if the attracting body had combined with one group of combined atoms.' The formation of the blood constituents would have equally admitted of explanation, and would have been equally well explained, even had the food contained, instead of *one* sulphurised and nitrogenised constituent, *two* or *three* compounds, in one of which was found the sulphur, in the second the nitrogen, and in the *third*, the carbon required to make up the sum of the elements." * * *

"It is probable, that all organic structures have the power of reducing nutrient substances to the simple elements; and of recomposing them, by means of affinities controlled by the vital agency. It is not impossible, even, that during the vital process some of the ultimate principles may be both decomposed and generated. This appears to be the opinion of Dr. PROUT; who observes:—'My belief is that, under certain extraordinary circumstances, the vital agents can form what we now consider as elements; but that, in ordinary, such elements are chiefly derived *ab externo*, in conjunction with the alimentary principles.' Again: he states that, 'under extraordinary circumstances, the assimilating organs may be able to decompose principles which are still considered as elementary; nay, to *form* azote or carbon.' * *

"It is well known that the vegetable, being supplied with ammonia, can form gluten out of what would otherwise have been deposited as starch; and Dr. PROUT has distinctly stated, that he has found albumen (an azotized principle) in the duodenum, when none was found in the stomach; from which circumstance he concludes, that a highly azotized substance may be secreted from the blood, either in the stomach or duodenum, or both, for the purpose of being united with the non-azotized constituents of the food, to form a compound adapted to the nutrition of the tissues. He also supposes, that the portion of blood thus deprived of its azote, is separated from the general mass of blood by the liver, as one of the constituents of the bile; which secretion, as a whole, is remarkably deficient in azote.

"The air we breathe is the next possible source of nitrogen. This substance is not a chemical compound, but a mechanical mix-

ture, principally of two gases,—oxygen and nitrogen, in the proportion of 23 parts of the former, to 76 of the latter. The important agency of the oxygen, in reference to the blood, and mode of its action, have already been pointed out; but what becomes of the nitrogen? Does it answer no useful purpose in the animal economy! Is it, as some suppose, merely a diluent for the oxygen? Has nature, then, produced a gas nearly equal to four times the amount of the oxygen, for the simple purpose of moderating its effect on respiration, and of checking the progress of vitality? The supposition is unworthy of the wisdom exhibited to our view in every department of nature, where we invariably find two or three purposes accomplished by one arrangement.

"It needs, therefore, but little experimental evidence to prove, that this nitrogen of the atmosphere fulfils some great design of the Creator; and, among others, that of supplying this element to the animal system, when not derivable in sufficient abundance from other sources."—*F. and F.* Nos. 178 to 186.

We think Mr. SMITH has done much to establish the opinion, that the nitrogenous principle found in the flesh of herbivorous animals, may be derived from the atmosphere; and this relieves the sciences of physiology and chemistry of a difficulty which they have not hitherto been able otherwise to solve. But whilst this information seemed necessary to account for the complete nutrition derived from potatoes, and other vegetables which contain but a small proportion of nitrogen, it is by no means necessary to show the safety of living upon other vegetable productions which are as readily obtained:—

"But granting nitrogen to be a necessary element in human food, it is no difficult matter, since the late discoveries in organic chemistry, to prove that fruit, roots, grain, and all succulent vegetables, contain it in sufficient abundance. BOUSSINGAULT and PAYEN, as well as other chemists, have ascertained, that nitrogen is present in all parts of vegetables, particularly the seeds, juices, and nascent parts; the membranes being the only portions from which this principle is excluded.

"Indeed, it is now no longer doubtful, that all nutritive substances—whether of an animal or vegetable nature—contain a certain proportion of both the azotized and non-azotized principles;—otherwise denominated the 'glutinous' or 'albuminous,' and the 'saccharine' or 'saccharifiable' principles. Both these are necessary to the saccharine, or acetic fermentation which takes place in the stomach, during the process of digestion; and all substances on which animals subsist;

may be proved, by chemical analysis, to contain these two principles, though in very different proportions;—some containing an excess of the albuminous, and others of the saccharine principle.”—*F. and F.*, No. 193-4.

An important practical lesson is to be learnt from the fact that, “the food of the carnivora consists, almost entirely, of the compounds of protein; consequently, the carbon necessary for uniting with oxygen, in order to produce caloric, must be principally derived from the decomposition of the tissues; and, as the exercise of the vital functions is the only means by which the tissues can be decomposed, it is absolutely necessary that the carnivora should take an enormous amount of muscular exercise, to furnish the requisite amount of carbon. Probably, however, so abundant a production of caloric is not so necessary to support animal heat in the carnivora, as in the herbivora and frugivora; in consequence of the absence of perspiratory pores in the former, which prevents their cooling too rapidly.”—*F. and F.*, No. 195.

The latter remark, however, does not apply to man, who possesses a porous skin; and this accounts for the tendency of animal food, especially when not accompanied by a large proportion of vegetable aliment (to supply the carbon which a continual evaporation renders more necessary in his case than in the case of the carnivora), to produce that worn-out jaded appearance which the flesh-eating citizen so commonly assumes, at a period of life which the vegetable-eater of the country would consider to be “the prime of life.” It is this tendency in the flesh-eating habits, which has done so much to promote consumption in England and America, increased as that tendency is by the fact that, under a diet of flesh-meat, the natural passions become less controllable, and the whole nervous system is made subject to debilitating excitement. Dr. BUCHAN, without the chemical knowledge which has since been brought to bear on this subject, said:—“I am inclined to think, that consumptions, so common in England, are in part owing to the great use of animal food.” The tribes of carnivorous animals, in their rapid living and comparative short duration of life; and the longevity of herbivorous animals, forms a striking confirmation of the physiological effects of the two kinds of food. The elephant, which may be regarded as the king of the vegetable-eating animals, is known to live from 200 to 400 years, whilst the lion, with his rapid living and exciting diet, becomes old at 30 years. The camel, the horse (in their natural condition), and many others of the vegetable-eating and granivorous tribes, are celebrated for their longevity.

The comparative longevity of vegetable-feeding animals may be accounted for, by the fact that “the food of the herbivora contains only such an amount of the compounds of protein, as is sufficient to restore the waste of the tissues; and the carbon necessary for respiration is supplied by the starch, sugar, oil, &c., which form the greater portion of their food;—the abundance of their perspiratory pores allowing the surplus of caloric to escape; consequently, a much less amount of muscular exertion is necessarily required of them, though they are not on that account less capable of taking it, if requisite.” (*F. and F.*, No. 196); so that with animals subsisting on vegetable productions, the continual consumption of the waste tissues themselves to supply animal heat is unnecessary, because their food itself furnishes the required amount of the “heat-forming principle.”

The application of these facts in natural history and physiology, is highly important to all who seek to live well; to build up the most substantial bodies, and to enjoy the most lengthened and happy lives. Why should men be continually wearing out life by exciting and stimulating food? The pleasures of life; the activities of industrial occupation; the varied and interesting pursuits of trade and commerce, all furnish ample excitement and stimulation to exertion, without resorting to unnatural aliment for such a purpose; and by mildly stimulating food, such as the vegetable kingdom furnishes, man may reserve the very strength which would be consumed in the digestion, and assimilation of flesh, for the more legitimate purposes of life. There is a physiological reason, therefore, why the history of the world presents the greatest amount of artistic achievement, as contemporary with the greatest simplicity of diet. Investigate the habits of successfully studious men; the MILTONS, the NEWTONS, the WESLEYS of the world, have they not found in the simplest elements of nature, that food which harmonizes exactly with the simplest elements of truth on which they found their systems of poetry, of philosophy, and religion? The food of such men is sure to harmonize with their mental aliment. Their minds delight to feast on the pure and unadulterated principles of mental philosophy; it is here they find the secret spring of all vitality; it is here they come at the key notes of the human organism by which they tune their lives, and gain a lasting hold upon the affections of their race; and the food by which their bodies are nourished and supported, is such as to leave their mental energies free for the exercise of their stupendous powers, whilst it furnishes a staple element for all effective purposes. Like simple truth, it furnishes the most

direct means of accomplishing the end for which it was intended. This characteristic of simple food is accounted for by the fact that "In all articles used as food, and not artificially prepared, nature has combined not only the azotized and non-azotized principles, but also a certain amount of nutriment, with a large quantity of innutritious matter; and the latter is as necessary for healthy digestion as the former." (*F. and F.* p. 120.) Thus is it that vegetable food is easily digested, and does not exhaust the vital energies in the process. Nature, therefore, is the best president at all our feasts, and the more closely we adhere to her mandates, the more shall we enjoy her bounties, accompanied by the real luxuries of appetite and health!

The operations of God in nature, are such as to effect great purposes with the most apparently, to us, simple and insufficient means. This is demonstrated by Mr. SMITH:—"The various kinds of flesh-meat (as beef, mutton, &c.) contain about 25 per cent. of nutritious matter; while rice, wheat, peas, and beans, afford from 82 to 92 per cent. Even potatoes, which are considered by many as a very innutritious kind of food, contain about 28 per cent of nutriment. According to these estimates, one pound of bread, oatmeal, rice, or sago, contains more nutritious matter than three pounds of flesh, and a pound of potatoes as much as a pound of beef. These proportions of nutriment, however, though pretty accurately ascertained by chemists, are not to be depended upon, as representing the correct ratio in which these various kinds of food support the human body; since much is said to depend upon the proportion of azotized and non-azotized principles in the aliments. Rice and potatoes, for instance, although containing a considerable quantity of nutritious matter, possess but little of an azotized principle (from 2 to 8 per cent. of gluten); and therefore, are commonly deemed weak articles of diet: practical experience, however, contradicts this.

"Nor are those articles which contain the greatest amount of protein, the most nutritious and best for man;—it having been proved, that leguminous seeds (such as peas and beans), though containing more nitrogen than the cereal grains, are less nutritive, LIEBIG attributes this to their being deficient of the earthy phosphates; but numerous considerations lead us to infer, that this cannot be the only cause. According to BRACONNOT, peas (*Pisum Sativum*) contain 9.26 grains of earthy phosphates in one ounce; which is about twice the quantity found in French beans, or wheat; and twenty-four times the amount found in the same weight of beef.

"On a careful consideration, therefore, of the compound aliments and their effects, we may very safely affirm, that there is something more essential to nutrition than a mere mixture of what we regard as the most important alimentary principles of food. Wheat is acknowledged to contain a considerable amount of gluten, or vegetable albumen; and its fitness for human food, has acquired for it the appellation of 'the staff of life.' 'Grain and other nutritious vegetables yield us,' says LIEBIG, 'not only (in starch, sugar, and gum) the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life; but also (in the form of vegetable fibrin, albumen, and casein) our blood, from which the other parts of our body are developed.'

"Notwithstanding the abundant proofs lately afforded by chemistry, that vegetables contain all the elements necessary for nutrition, it has been stoutly asserted, that their principles are very different from the fibrin, albumen, and casein of animal food; and that only the latter are calculated to form muscle, and impart strength to the human frame. But the experiments of LIEBIG and other excellent chemists [men who have gone most directly to the facts of nature] have established, beyond the possibility of a doubt, the perfect identity of animal and vegetable fibrin, animal and vegetable albumen, and animal and vegetable casein;—each containing precisely the same amount of the azotized principle, protein. As to the starch and other saccharine matters, which are found so abundantly in farinaceous vegetables, it is the opinion of PROUT and LIEBIG that, in the digestive process, they are convertible into the oleaginous principles, by the extraction of oxygen; of which the former contain a much greater quantity than the latter. Thus the empirical formula of starch is $C^{12}H^{10}O^{10}$; which, by the loss of one equivalent of carbonic acid (CO^2), and seven equivalents of oxygen (O^7), is converted into $C^{11}H^{10}O$,—the empirical formula of fat. Or the starch may be changed, by vital chemistry, into four equivalents of carbonic acid (C^4O^8), four equivalents of olefiant gas (C^2H^2), and two equivalents of water (H^2O^2). Or, if we admit that the nitrogen of the atmosphere combines, in the digestive process, with the elements of food,—of which there can be little doubt,—then four equivalents of starch may be converted into one equivalent of protein ($C^{48}H^{36}N^6O^{14}$), and four of water, with a separation of oxygen. Thus, under a full vegetable diet (in which starch abounds), a sedentary life—especially if the pores of the skin are not kept open by frequent ablutions—will gene-

rally conduce to the formation of fat; but if abundant oxygen and nitrogen be supplied by exercise, a less amount of oxygen is then requisite from the food; and the chyle—which might, in other circumstances, have produced fat—may now be converted into fibrin, to supply the waste of tissue arising from muscular exertion.

“Here then is manifest a ray of that divine wisdom, which shines so gloriously in every department of nature, when carefully investigated. We need no longer regard the nitrogen, which constitutes four-fifths of the atmosphere, as an inert and useless gas; but, like oxygen, as an important and essential aliment for the support of animal life. The two gases are held in a weak combination, or mechanical mixture, in order that each may, in its turn, as circumstances require, subserve the interests of vitality. If animals were so constituted as to render necessary a precise amount of any element in the food to which their instincts direct them, and if their organs were so limited in their functions as to be incapable of fulfilling any other duty but that for which they were specially intended, then would life be subject to continual interruption; and disease and death would spread ruin and devastation in every direction. Neither men nor the lower animals are at all times so situated, as to be able to procure, in sufficient quantity, that food which contains all the elements in the precise proportion and mode of combination best suited to their organization: the atmosphere, therefore, presents an immense reservoir, always at hand to make up deficiencies, by means of mastication or respiration; and the digestive, chylipoietic, and secerning organs, are endowed with such capabilities as to vary, within certain bounds, their proper functions; and to seize, with unerring precision, those elements of the atmospheric air, of which the ingesta and circulating fluids are deficient.”—*F. and F.* Nos. 197 to 201.

Mr. SMITH then proceeds to show the application of these views to the different geographical positions and occupations of man:—“These views are applicable to man living on a natural or vegetable diet as follows. In warm climates, where an elevated temperature is incompatible with great muscular exertion, nature has provided a bountiful and pleasant repast of fruit, rice, and other vegetables possessing a considerable proportion of carbon and hydrogen, and little nitrogen. By virtue of affinities modified by vital agency, these nutritive substances are formed (in the stomach, duodenum, &c.) into new compounds, by a rearrangement of their elements, and by a combination with those of the atmosphere; thus producing either protein or fat, as the wants of the system may

determine. If the tissues are wasted by exercise, more oxygen and nitrogen are supplied by the atmosphere,—so as to prevent the formation of oleaginous compounds; and the albuminous principles that result, are converted into fibrin to renovate the system: but if the occupations are sedentary, less fibrin is necessary; the deficient supply of air causes more oxygen to be separated from the food; and an increase of fat is the consequence,—especially if the food be in excess. If a more azotized diet be indulged in, then—as there is less occasion for the formation of protein from the starch—the carbonaceous compounds must be eliminated by the skin, liver, and lungs; but, as the cutaneous surface, especially of the white variety of mankind, is not constituted for performing the additional duty now demanded of it, and as in these circumstances there is a deficient supply of oxygen to the lungs, carbon accumulates in the blood; and the liver is called into an excessive exercise of its function, in consequence of the inactivity of the skin and lungs. Hence the prevalence of hepatic diseases in hot climates.

“In cold and temperate regions, wheat and other azotized products may be more freely indulged in; and the carbonaceous principles of food are then left at liberty for the respiratory function; muscular exercise becomes more easy and pleasant, and caloric is more abundantly formed. The inhabitants of these countries are more exposed to diseases of the chest, and that numerous train of distressing complaints arising from the presence of an abnormal proportion of lithic acid in the system,—such as gout, rheumatism, gravel, &c. The extreme indulgence in animal food in these countries, becomes the predisposing cause of all these diseases, as well as of dyspepsia and liver-complaints. If flesh, or other highly azotized food, be taken with a very small proportion of starchy matter, the sufferings of the dyspeptic are alleviated,—as every medical practitioner is aware; because there is then less carbon for the liver to separate; but this diet demands more exercise from the lungs, in consequence of the diminished supply of oxygen from the food; hence its danger to persons who are threatened with phthisis; as well as to gouty individuals,—from its favouring the production of lithic acid. If the dyspeptic were entirely to abandon the use of animal food, and adopt a diet of fruit and farinacea, not only would the disease be palliated, as by the above treatment, but, in the generality of cases, entirely cured, without throwing an additional burden upon either the lungs or kidneys;—the former having their labour remitted by the disengagement of oxygen from the food, during the conversion of starch into protein; and the

latter having less duty to perform, in consequence of the diminished supply of substances containing protein ready formed. There is therefore no real contradiction in stating, that while a diet of lean animal food and bread, or a very sparing supply of vegetables, greatly relieves the dyspeptic; an exclusively vegetable diet is still more efficacious. Under the former, no greater quantity of the non-azotized principles is received, than is necessary for the supply of the respiratory process, and for the production of animal heat; the flesh yielding the requisite amount of albumen for the repair of the fabric. If the proportion of vegetable food be considerably increased, the nutrient matter will be in excess; and, consequently, the blood may become surcharged with carbon, or nitrogenized principles;—the former stimulating the liver, the latter the kidneys. Under the exclusively vegetable diet, the non-azotized principles unite with the nitrogen of the atmosphere, to supply the protein which is deficient in the food;—thus preventing too great an accumulation of carbon: but in proportion as animal food is superadded, this conversion becomes unnecessary, and the surplus must be disposed of by other means; being transmuted either into fat, or non-vitalized albumen; and thereby giving rise to hepatic complaints, scrofula, tubercles, gout, and other diseases.”—*F. and F. No. 202*—3.

In judging, however, as to what constitutes the best food of man, we should be careful not to arrive at a conclusion from partial experience, or imperfect observation. The gastric juice of the stomach is wisely accommodated in its quality and power to the kind of food by which it is accustomed to be supplied; and when an individual who has long been accustomed to living on a large proportion of flesh meat, takes fresh fruit, owing to the quality of the food being widely different to that which the gastric juice is prepared by habit for, or to the heterogenous substances thrown upon the stomach, difficulty of digestion is sometimes the result, and this is commonly attributed to the “indigestibility of fruit;” whereas, the person who is accustomed to fruit and vegetables *only*, finds no difficulty in digesting ripe fruits uncooked. The digestibility of food, therefore, must, in some measure, depend upon the character of the food, and the condition of the stomach induced by habit. The terms “indigestibility,” and “digestibility,” may thus relate to the powers of the gastric juice, and its adaptability to the substances introduced, as well as to the quality of the articles themselves; but still there are substances, which to the *healthy* stomach are most certainly more easily assimilated than others. Mr. SMITH

gives three important reasons why fruit has been considered difficult of digestion:

“Indulgence in any unusual kind of diet, may sometimes disorder the stomach, even though the food be more natural than what, from habit, is said to agree better with the stomach. Kittens when brought up on vegetable diet only, have been rendered sick when made to eat flesh,—the food designed for them by nature. Hence we see the necessity of making all great changes in diet with caution, and by degrees;—that the gastric juice, and other secretions, may be gradually adapted to the new circumstances.

“Most people, in this country, eat their fruit at the most objectionable time possible; namely, after a full meal of animal food, and a host of other incongruous mixtures. When the stomach has been already gorged with a variety of fish, flesh, and fowl,—with rich sauces, condiments, and vegetables, need there be any surprise, that the vegetable pectin and acids of fruits, should create disturbance in the stomach and alimentary canal? Surely every thinking man would expect such a result. But the whole blame is laid upon the fruit; instead of being attributed to the proper cause—the injudicious mixture of ingredients.

“The third cause of indigestion from fruit, is imperfect mastication and insalivation. It was shown, that neither the cheek-teeth, nor the under jaw of carnivorous animals, is formed for mastication; nor are their salivary glands large, or the secretions from them copious. These animals, therefore, tear their food, and swallow it without chewing; and if man would be carnivorous too, let him follow their example, and save his teeth. But fruit, and other vegetable food, is so far different from flesh, that it requires careful mastication, and mixture with saliva, previously to deglutition; otherwise it may remain long in the stomach, before the gastric juice can effect its complete solution. The character of the molar teeth in man and herbivorous animals, proves that nature intended fruits and vegetable food to undergo these processes; but if these substances be received into the stomach without previous preparation, along with seeds, flakes of integument, &c., they will excite a rapid motion of the stomach, (as shown by the experiments of SCHULTZ,) and will be propelled into the duodenum, before the necessary changes have been effected. Vegetable matters thus hurried into the small intestines, create considerable disturbance; which is often referred to the acidity of the fruit. Having undergone little or no change in the stomach, the duodenal changes are necessarily imperfect: hence the development of gases, increased secretion from the alimentary tunics, and

spasms. But the experiments of Dr. BEAUMONT and of others prove, that when fruits, roots, and farinaceous substances, have been well masticated and mixed with saliva, they are easily digested in the healthy human stomach, and answer all the purposes of complete nutrition.*—*F. and F.*, Nos. 209 to 211.

“Bulk,” says Dr. BEAUMONT, ‘is nearly as necessary to the articles of diet, as the nutrient principle. They should be so managed, that one will be in proportion to the other. Too highly nutritive diet, is probably as fatal to the prolongation of life and health, as that which contains an insufficient quantity of nourishment.’ ‘I have followed the seas for 35 years,’ said an intelligent sea captain to Mr. GRAHAM, ‘and have been in almost every part of the globe; and have always found that the coarsest pilot-bread, which contained a considerable proportion of bran, is decidedly the healthiest for my men.’ ‘I am convinced from my own experience,’ says another captain, ‘that bread made of the unbolted wheat meal, is far more wholesome than that made from the best superfine flour:—the latter always tending to produce constipation.’ Captain BENJAMIN DEXTER, in the ship *Isis*, belonging to Providence, R. J., arrived from China in December, 1804. He had been about 190 days on the passage. The sea-bread, which constituted the principal article of food for his men, was made of the best superfine flour. He had not been long at sea, before his men began to complain of languor, loss of appetite, and debility: these difficulties continued to increase during the whole voyage; and several of the hands died, on the passage, of debility and inanition. The ship was obliged to come to anchor about 30 miles below Providence; and such was the debility of the men on board, that they were not able to get the ship under way again; and the owners were under the necessity of sending men down from Providence, to work her up. When she arrived, the owners asked Captain DEXTER what was the cause of the sickness of his men. He replied—‘The bread was too good.’” —*F. and F.*, No. 228.

Mr. SMITH makes the following practical remarks:—“The mucous membrane of the stomach and intestines is, in some persons, so irritable, that it cannot bear furfuraceous substances; and in such cases coarse bread should be adopted by degrees, or the green matter of the leaves of plants, and the skin of fruit, may form a proper substitute. Debility, sluggishness, constipation, obstructions, and morbid irritability of the alimentary canal, have been among the principal roots of both chronic and acute diseases in civic

life in all parts of the world, and in all periods of time; and concentrated forms of food, compound preparations, irritating stimuli, and excess in quantity, have been among the principal causes of these difficulties.—*F. and F.*, No. 225.

From these facts and considerations, and many more which may be adduced, we think that it may be fairly concluded, that for a man who seeks to enjoy the greatest amount of physical, intellectual and moral health; who would have his whole powers in active exertion and useful operation; performing all the varied and interesting functions which constitute life—the best food is that obtained from the cereal grains, such as wheat, oats, barley, and maize, in the form of bread, &c.; vegetables in their varied forms, and fruits, either ripe, or simply prepared.

Fortunately for England, these are articles within the reach of every industrious family; although, and at present, fruit may be somewhat expensive, compared with the other articles, it is because the demand for it is not at present supposed to be sufficient to encourage enterprise; but as the real value and importance of fruit becomes known, there is no doubt greater attention will be paid to its production, and men will learn to live more and more upon this “choicest of nature’s bounties.”

The production of fruit is a healthful and manly occupation; it is invested with all the charms of rural life, without any of that disagreeable anxiety, cruelty and suffering, which accompanies the rearing, fattening, marketing, and slaughtering of “stock.” To grow fruit, is to live with nature, to work with her, to enjoy the tranquillity of a peaceful life; whilst the interest which it excites in the mind, has a most beneficial influence on mental cultivation and growth.

When man shall discover the fewness of his wants, and the real happiness of living in close alliance with nature, and nature’s laws (which are the laws of God made manifest), he will learn a higher purpose of life than the gratification of self and his own lower nature; he will discover that he can, if he choose, leave the close confinement of the city life, and breathe the pure air of the country. He will then delight to assist in adorning the earth with beauty, verdure, fertility, and plenty, the sure signs and promoters of the peace and prosperity of the world. In this direction are the thinkers and the active minds of the present moving; and these must influence, as they always have, all other classes of society. Earnest men never speak or act in vain; and the force and energy which health and vigour secures, are guarantees of a gradual and ultimate success.

* *Vegetarian Treasury*, p. 9. Article, “Dr. BEAUMONT’S Tables of Digestion.”

THE VEGETARIAN MOVEMENT IN AMERICA.

GREAT physical discoveries, are frequently the forerunners and pioneers of moral achievements, and civilizing movements; and the opening of communication between the then known world and the western continent, by COLUMBUS, has been the foundation of much moral and intellectual activity, which no other event could have produced. America is renowned for the vastness of its undertakings; France may amuse herself in the cultivation of the arts; Germany with dreams of greatness; England with her practical philosophy; but whatever America undertakes, must be *great*, and must partake in its character of the extent of domain to which its name applies; and we find that this remarkable tendency to the accomplishment of great things, is exhibited even in its Vegetarian movements. A few years ago, SYLVESTER GRAHAM, the author of the *Science of Human Life*, was one of the most popular lecturers on Physiology in the UNITED STATES; and the success of his teachings was *great*. After suffering a little relapse, the natural consequence of its rapid growth, the Vegetarian movement has again sprung up with renewed vigour, on a broader and more liberal basis than ever; and its first publication, the *American Vegetarian and Health Journal*, bears the same national characteristic of which we speak; for it is not a single sheet, at one or two cents, as might have been anticipated in the first efforts of a newly organized movement, but its first number is almost a book in itself, and would be classed in this country among "the magazines."

We need not say we heartily welcome the first number of the *American Vegetarian and Health Journal* to our English shores! We regard it as an indication of the earnestness of our American brethren in a work which, although much needed in England, is still more required in their own country. It is impossible for English people, as a mass, to be very large consumers of flesh, except at very great outlay for foreign supplies, whilst the backwoods and prairies of America supply, to a thinly populated country, an almost exhaustless supply of flesh; and its comparative cheapness, renders it within the reach of a very extensive class: the result is, in towns especially, a *great liability to fevers*, and an amount of "fast living," which hastens the approach of the "infirmities of age," as they are called, at periods earlier in life than those at which the "porridge-eating Scotchman" would think he had attained his prime. Vegetarians in America, therefore, have an abundant reason to make their

movement great! We congratulate them on their re-commencement, and on the zeal and energy which seems to characterize their present efforts.

The *American Vegetarian and Health Journal*, commences by giving an account of the Vegetarian Convention held in New York, May 15th, 1850, and some valuable testimonies are given, and information presented as the result of this effort. We quote the following as specimens of the interesting features of the report:—

VEGETARIAN HABITS DESTINED FOR THE HUMAN RACE.

Dr. DAVID PRINCE of St. Lewis, writes:—"Animals, as food, will be substituted by the food of vegetable productions, on account of its greater cheapness and abundance, while much of the service now performed by animals will be rendered by steam and galvanism, drawing their force from the immense stores of the vegetation of former eras, and from the mines of metals ready for use. Assuming this to be a destiny to which the race must ultimately come, it becomes an interesting question: has the Creator so constituted man in relation to the Earth and its productions, that in his ultimate history, he will be obliged to live upon food incapable of securing his most perfect health and happiness?"

FORTY YEARS' VEGETARIAN PRACTICE.

"Mr. JONATHAN WRIGHT, of Philadelphia, was the next to give in his experience. He said he had been a Vegetarian for forty years, and had brought up a family of eight children, none of whom had ever used animal food. Had first adopted the Vegetarian system from religious motives. He believed that God designed man to exist on fruits and farinaceous productions; and had placed him in Paradise to live on the productions of the earth, and not to prey upon other animal existences. Even after the fall, he was still commanded to draw his subsistence from the ground; he was to till the soil, 'in the sweat of his brow,' for food. At a still later period they found that, for forty years in succession, several millions of human beings were sustained in the wilderness, by the Deity, without the use of the flesh of animals. And having tried the vegetable diet for forty years, he could cordially add his testimony to the beneficial effects, physical, moral, and intellectual, of that merciful system of living. He had never had to pay a dollar, on his own personal account, for a doctor's bill. As a general thing, his mind had been clear and happy."

DECLARATION OF SENTIMENTS.

A list of sentiments and resolutions were agreed upon by the convention, from which we extract the following:—

NO EXCUSE FOR SLAUGHTER.

“That as the earth teems with its rich productions, the fruits of the soil (as luxurious in quality, and abundant in quantity, as they are diversified in form), fully adapted to all our natural wants and enjoyments, we have no excuse left for the slaughter of innocent animals for the gratification of depraved appetites.”

VEGETARIAN PRACTICE A STEPPING STONE TO A HIGHER CONDITION.

“Man is evidently responsible to certain physical, mental, and moral laws. Obedient to these, he will secure health and happiness, while disobedience evidently produces misery and evil. Natural laws form an unique, harmonious system, and man partakes of this prevailing beauty in every law of his being. Constitutions may indeed differ, but there must be a universal law for the stomach as well as for the lungs; and the species of food prescribed by the universal law for the human stomach, will be found to comport best with the physical abilities, health, and exercise of the intellectual and moral powers. Vegetarianism unfolds the universal law of man's being. Its observance is a stepping stone to a higher stage of existence, and removes obstructions which hinder the fulfilment of man's highest aspirations, and it is the inlet to a new and holier life.”

RETURN TO PARADISE.

“That the Vegetarian principle of diet derives its most ancient authority from the appointment of the Creator to man—when he lived in purity and peace, and was blessed with health and happiness—in Paradise. That though the use of animal food be claimed, under the sanction of succeeding times, it rests only on the permissions accorded to man in his degraded condition, and is a departure from the appointment of the Creator. That if any man would return to Paradise and purity, to mental and physical enjoyment, he must return to the Paradisaical diet, and abstain from the killing and eating of animals as food.”

SERENITY AND STRENGTH.

“That flesh-eating is the key-stone to a wide-spread arch of superfluous wants, to meet which, life is filled with stern and rugged encounters, while the adoption of a Vegetarian diet is calculated to destroy the strife of antagonism, and to sustain life in serenity and strength.”

APPRECIATION REALIZED BY PRACTICE.

“That as there are intellectual feasts and a mental being into which the inebriate can never enter, and delights which he can never enjoy—so there are mental feasts, and a moral being, which to the flesh-eater can never be revealed, and moral happiness of which as such he cannot fully participate.”

FORMATION OF THE AMERICAN VEGETARIAN SOCIETY.

A society was formed at this assembly, having a somewhat similar constitution to that of the English Vegetarian Society.

THE FIRST ANNUAL MEETING.

The first of a series of annual meetings took place in Philadelphia, on Wednesday, September 4th, 1850. Dr. A. ALCOTT presided.

We furnish some of the most interesting features which were adduced on this occasion.

TEN YEARS' EXPERIENCE OF A MERCHANT.

Mr. GEORGE FILER of Belchesteon said:—“I have abstained entirely from flesh and distilled spirits for 14 years,—from fowl, fish, tea and coffee, about 10, and I avoid spices so far as I can conveniently. I partake freely of such fruits and vegetable dishes as come in my way, and I take care to be provided with GRAHAM bread. My family, consisting of a wife and two daughters, coincide with me generally in my habits, and with the same favourable results. Though formerly sickly and slender, I am now healthy and strong, and can endure more exercise than most of my neighbours. My occupation is that of a country merchant; my age is 51 years, and my weight is 193 pounds. There has not been a day in the last 14 years, when I was unable to attend to business, and during the whole time, the services of a physician have not been needed in my family.”

UNIVERSAL PEACE AND BROTHERHOOD.

The Rev. D. LOTT of Lottsville, remarked:—“Allow me to say, my sympathies are with the Vegetarians, and my hopes in a great measure centre in them; for I believe, that nothing short of the united influence of moral instruction, with a wholesome diet of vegetable food, agreeable to the original appointment of God, and in harmony with man's physical, intellectual, and moral nature, will ever accomplish the renovation of the world. But let the practical, united influence of these be brought to bear against the vices and evils of the day, and I, for one, will look forward with pleasing hope, that the time may yet come, when universal brotherhood will prevail—when all the pleasures mentioned by

the inspired Prophets will be realized by man:—when wars shall cease—when sickness and suffering will be banished from the holy mountain of God's house, or his church; and universal peace, light, and truth prevail. May God aid his people, and hasten the time!"

HARMONY OF SCIENCE, PROPHECY, AND REVELATION.

We quote from the address of the English Vegetarian Society: "Within the past few years, much valuable information has been obtained from the more complete development of these natural sciences, and men who adopted the Vegetarian practice from a firm faith in the sublime truths of Sacred History, Prophecy, and Revelation, have lived to see those truths completely verified by the discoveries of the men of Science and Natural Philosophy; and it is now seen, that the deepest principles of Theology, the highest views and Practices of Morality, the most exalted themes of Poetry, and the dictates of humanity, mercy, and benevolence, as manifested by the great and the good, in the past and the present, unite and harmonize with the Vegetarian principle, and render it prominent, as forming an important feature in that mental discipline which the realization of these principles and themes requires at our hands."

UNION WITH THE ENGLISH VEGETARIAN SOCIETY.

The same address contains the following proposal:—"We have offered you 400 Honorary Members on the occasion of the organization of your Society, thus practically inviting your cordial co-operation with us in a similar way, whilst we proffer you like support in the future."

PRESERVATION FROM CONSUMPTION.

Dr. W. A. ALCOTT related his experience: he had inherited consumption from two lines of ancestors; and at the age of 30 years, seemed to have "one foot in the grave;" but, by obedience to the laws of health, he had been preserved in a considerable amount of activity, up to the age of 52 years.

STIMULATION OF FLESH.

Dr. ALCOTT said:—"But some tell us about the physiological argument. They tell us of the effects of a flesh or meat diet in making men plump and red faced, and of its making them strong, and all that; but they only tell one side of the story, even there. Man may eat a little of the best kinds of flesh once or twice a-day, and feel a little more strong and vigorous, under its excitement, especially just after eating; but this is followed by debility, much more so than is

experienced in a well selected vegetable diet. In fact, that increase in the flesh-eaters, strength is always likely to be followed by a degree of debility, and this makes the thing at once suspicious; for it is like alcohol in its effects, precisely, while vegetable diet produces no such suspicious symptoms."

FLESH-EATING AN OBSTRUCTION TO CHRISTIAN MISSIONS!

Dr. ALCOTT remarked:—"I saw a statement a few weeks since, from a man who was writing from Birmah, about the difficulties of converting the heathen. Said he—'the great objection we hear against our religion is, that we kill animals.' They thought it so inconsistent, that we should be going abroad to convert other nations, while at home we are waging such a horrible war upon the animal world; and this is one reason why our missionaries accomplish so little. And why do so many missionaries die when they get to other countries? Is it not because they are eaters of animal flesh, and when they get to those warm countries, their constitutions are unable to stand it? And those few who do stand the changes of the climate, have generally been those who live upon simple vegetable food."

INSTINCTIVE PREFERENCE.

Dr. ALCOTT concluded by the following illustration:—"Suppose the Creator were to make another world, and were making it the very type of this—that he peopled it at once with several hundred people, and covered it with trees and vegetables, and minerals, and animals. In short, that he should in an instant create another world similar to our own, with the exception, that the inhabitants of that new world were wholly ignorant of the nature of the food assigned to them. They would soon feel the want of food. Here are the animals running about and around them on every hand; here are the fields and orchards loaded with grain and fruit. Does any one believe, that in these circumstances, the people would pass by the fruit and the grain, and prey upon the animals around them? Would they not revolt at the idea of taking life? Would it not take years to reconcile their feelings to the thought of flesh-eating?"

RECOVERY FROM CONSUMPTION.

L. S. HUGH, A. M., says:—"I may be pardoned, if on this subject I feel and manifest some enthusiasm! At twenty years of age, when nearly at the close of a collegiate course of study, I was given over by friends and physicians as a victim, sure and quick, for a consumptive grave! And yet, when apparently on the last hold of life, by restricting myself to a plain, abstemious course

of vegetable diet, moderate exercise, and judicious bathing, etc., I gradually recovered from attacks of bleeding at the lungs and other threatening symptoms, and, finally, came into a comfortable degree of health; and at length, feel again the full tide of life and health through my veins. Indeed, when I commence speaking on this subject, I hardly know where to begin, or where to end, so boundless appears the field before me! If the gentlemen who seem inclined to call Vegetarianism merely an aspiration, should know one half of its happy influence over all the powers of body and mind, they would cease to call it an aspiration, and name it inspiration! For it tends greatly to enliven the mental and moral powers, and raise them to their proper sphere of high and holy action!"

THE BANQUET.

ON Thursday, September 5, a sumptuous feast was served in a hall tastefully decorated with festoons of evergreens, rendered light and elegant by a variety of flowers and fruits, which were displayed upon them. The appointment of man's food, as recorded in Gen. chap. i, v. 29, formed the principal motto, above the chair of the President; and the whole scene was a brilliant display of all that could be well devised to cultivate a taste for the beautiful, whilst the preparations of the tables (consisting of upwards of thirty principal dishes), offered abundant means of developing a love of what is "good for food." The feast, thus prepared, and served with such taste and delicacy of arrangement, did much to induce reflection on the contrast which it presented to the ordinary feasts of society where flesh and alcohol are permitted to infuse their exciting influences; whilst the beauty of the whole might be regarded as an outward semblance of those "feasts of the mind," an appetite for which, Vegetarian discipline is well calculated to inspire, and which, when untrammelled by gross indulgence, man becomes capable of realizing.

From the many excellent remarks which were made during the evening, we select the following:—

THE SCIENCE OF VEGETARIANISM.

Mr. J. WRIGHT said, that Vegetarianism was derived from *vegeto*, which might also be from the Latin *regio*, and that again from the Greek *εἶχον*, which, in English, meant "to be in vigour; to come to the perfection of vigour or strength; to be sound and whole; to grow, to move." Vegetarianism was the art or science which taught man to "cull, dispose, and modify for food those productions of the vegetable kingdom only, which were best adapted to produce and sustain a sound mind, in a sound body." The word Vegetarian itself was

almost convincing: all the ancient physiologists thought that *vegetus* was the most proper word to convince their fellow-men that their physical proportions could be best developed and best supported by a "growing diet," a "strong diet," a "sound, lusty, whole, quick, fresh, lively, gallant food or diet;" for the word *vegetable* had all those meanings, and many more, in ordinary language. It was a science that taught men how to live without doctors or physicians, that was, such doctors and physicians as applied and prescribed medicines for the cure of diseases; it taught man how to avoid diseases by living according to the laws of nature and of nature's God; it was the art of preserving animal life, and not of destroying it.

We have richly enjoyed the perusal of this budget of Vegetarian Literature from our Trans-atlantic friends; there is such an air of freedom in most of the expressions, and so much originality of conception and simplicity of narration, that we regard it as a valuable addition to our stock of Vegetarian information.

It is particularly interesting to find that the experience and observation of men living in various distant parts of that vast continent; some engaged in the arduous occupation of West-country farmers; others in the exciting and somewhat anxious position of merchants and large tradesmen; others in the medical and surgical institutions; others in the more sedentary, yet equally laborious occupation of editors and contributors to the public press; others, again, in the important duties of the Christian ministry; all uniting to bear their practical testimony to the value and importance of a Vegetarian system of diet, and in this, corroborating similar experience in our own country.

Nothing tends so much to show the universality of the Vegetarian principle, as the wide extent of its practice: whether we point to the history of the past, where we find it commences with the very beginning of our race, to the history of the Hindoos, Chinese, Burmese, Japanese, Egyptians, or any other of the eastern world; to the inhabitants, and particularly the peasantry of nearly every European nation, or to an intelligent portion of the Western continent, we have the same universal and powerful voice of experience, confirming what we learn in our own domestic circles, and public banquets.

In this way the nations of the earth are being brought together in spirit, and in cordiality of feeling on great and universal principles; and it will be, by the cultivation of this true civilization among mankind, that the foundation of "amicable relations" will be laid, and the world permanently established in tranquillity and peace.

LOCAL OPERATIONS OF THE VEGETARIAN SOCIETY.

1850—1.

LANCASHIRE.

MANCHESTER.—Mr. T. ROBINS lectured on the Vegetarian principle, at the Dalton Club, July 18th, 1850. A conversazione on "the best food of man," took place in the same club, October 4th, 1850. Mr. T. ROBINS also lectured, October the 4th, 1850, to the Ashley Lane Mutual Improvement Society, when a surgeon occupied the chair.

HULME.—Meetings have been held at the Christ Church School-room, for conversations on the subject of Vegetarian diet, ever since 1847, when books are lent, and tracts distributed freely to inquirers.

BARROWFORD.—On Wednesday, October 30th, 1850, Mr. JAMES GASKILL lectured to a numerous audience in the Temperance Hall. The meeting was of a very gratifying character.

YORKSHIRE.

MALTON.—On Tuesday, the 30th of July, 1850, Mr. SMITH lectured upon Vegetarianism, at the Hall of the Literary Institute. Considerable interest was manifested on the occasion, and a very favourable impression was made on the minds of the audience. It is well known, that not a small number of persons have either altogether, or partially adopted Vegetarian principles, and that some have totally abstained from the flesh of animals for a considerable length of time.

ROTHERHAM. — Mr. BORMOND lectured here, in the Concert Room, to a select, earnest, and intelligent assembly. There are a good many practical, earnest workingmen carrying on the social advocacy of the system in this town.

LONDON.

BELGRAVE SQUARE.—On Monday, August 12th, a Vegetarian Soirée was given by Mrs. HURLESTONE, Chester street. About 60 persons were present. After refreshments, served in great variety, had been partaken of, the party was addressed by JOSEPH BROTHERTON, Esq., M.P.; GEORGE CRUIKSHANK, Esq.; the Rev. S. H. CARLISLE; JAMES SIMPSON, Esq.; Mr. WILLIAM WARD; and Mr. BENTLEY.

LONG ACRE.—On Monday, August 19th, a Vegetarian discussion took place at the Temperance Hall, King Street. Mr. HORSELL replied to the various questions of the audience, and a good impression was produced.

HACKNEY.—On the evening of Wednesday, October 23rd, a meeting was held at the Lecture Room, when Dr. VIETTINGHOFF presided. Mr. HORSELL, Mr. H. S. CLUBB,

and Dr. OXLEY, addressed the meeting, on the practical bearings of the Vegetarian principle. A gentleman present having made some remarks, in the way of challenge to discuss the subject, Mr. HORSELL, with the view of affording more information, immediately promised to meet them again on the following Wednesday evening: Dr. OXLEY presided, and an animated discussion took place. The meeting was adjourned till November 6th, and after considerable debate, was again adjourned till the following Wednesday, considerable interest being manifested throughout the whole proceedings.

FARRINGTON STREET.—A social meeting of Vegetarians was held at the Talfourd Hotel, on the evening of Tuesday, November 19th, 1850. The meeting was addressed by Mrs. HORSELL, who presided; Mr. HORSELL, Mr. TUCKER, Mr. BROWN, Mr. WILES, Mr. WOOD, Mr. FORD, Mr. KING, and Mr. TILLEY. The party was enlivened by several musical performances. A similar meeting took place at the same place, on Monday, December 16th, when addresses were delivered by Mr. WOOD, Mr. EDWARDS, Mrs. HORSELL, and Mr. BROWN.

SHROPSHIRE.

BRIDGNORTH.—On the 25th of October, 1850, Mr. JOSEPH BORMOND addressed a crowded meeting in the Town Hall. Several ministers of the gospel were present. Many practical results have followed this meeting; and the interest excited was such as to lead to a more practical exemplification of the Vegetarian system in the form of a VEGETARIAN SUPPER PARTY, which took place the following week, when between twenty and thirty Vegetarians and their friends partook of an excellent repast. Several experimenters in Vegetarian diet bore their earnest testimony in favour of the diet they had so successfully adopted, and Mr. JOSEPH BORMOND made a powerful appeal to the good taste and humane feelings of the audience, in behalf of the diet which was there so chastely and beautifully displayed.

SUFFOLK.

STRATFORD ST. MARY.—On Monday, October 28th, 1850, a public meeting was held at the rooms of the Stratford Mutual Improvement Society. Mr. H. S. CLUBB presided. The CHAIRMAN opened the proceedings by showing that all men believed themselves actuated by truth. That there was an inherent love of what was true in every individual, and a desire to obey it;

but that the difference which existed in the minds of different men, as to what was true, originated in the different position which each occupied in relation to it. As it was intended to discuss the Vegetarian principle, he wished it to be borne in mind, that those who might take a negative position in relation to it, might labour under the disadvantage of not knowing, from previous study or experience, what that principle really was. He trusted, therefore, the discussion would be characterized by toleration and kindly feeling on both sides. After explaining the leading features of the Vegetarian principle, Mr. WILLIAM HOOK addressed the meeting on the scientific and economical facts, on which the external arguments of the Vegetarian system are based. Mr. R. T. CLUBB introduced the leading arguments which were commonly brought forward in opposition to the Vegetarian system. After which WALTER COLE, a youth about 14 years of age, stated that whilst he partook of flesh diet, he was almost invariably suffering from headache, but that, since he had adopted the Vegetarian practice, about 8 months previously, he had not had the least symptoms of that complaint. The audience was then at liberty to ask questions, as to what had been advanced, and about a dozen questions, some of which were of a novel description, were asked. Mr. WILLIAM WARD, of London, next addressed the meeting, with great fervour and eloquence, urging them to live in such simple and unanimalized habits as would permit the spirit of mercy, kindness, and love to have free operation in their minds and actions. As several persons desired to know how the Scriptures could be explained in relation to the Vegetarian system, and brought forward several passages which they regarded as opposed to it, Mr. H. S. CLUBB promised to deliver a course of lectures on Sunday evenings, from the texts of Scripture which bore relation to the Vegetarian principle, in order that that part of the subject might be treated with the reverence and orderly calmness which became its solemnity and importance. After some remarks from Mr. HOOK, the replies to the questions put, were deferred till the following Monday evening. The adjourned meeting took place, and great interest was excited by the discussion, which was continued three successive Monday evenings, with a great amount of enthusiasm. The opposition was at first very energetic, and had the effect of bringing out many facts and arguments, which were entirely new to the audience, and which, by kind expressions on the part of the Vegetarians, and calm and forcible reasoning, gradually so far won upon the audience, that

even upon the second occasion, a complete change took place, in the spirit which was manifested, and by the third meeting, the very speakers who had been put forth as champions of the mixed diet system, were deserted by those who had at first supported them, a degree of cordial feeling being exerted on both sides, which was truly gratifying. A more complete victory of principle over appetite, of kindness over bitterness of spirit, has seldom occurred, the opposition being overcome, not so much by the arguments merely of the Chairman, and other Vegetarian speakers, as by the recognition in them of the same merciful principles which the Vegetarians desired to develop, by their more complete realization. The power of this spirit of charity, and its appeal to the better nature possessed by each, was well nigh overwhelming; and those who came to oppose and even to disturb, remained to reflect, and to applaud; whilst the troubled waves of controversy were made calm by the peaceful spirit of mercy and truth.

Although this village consists of only a few hundred inhabitants, these meetings were attended by from 50 to 80 persons, as was the course of 7 lectures on the "Vegetarian principle, in its spiritual and Scriptural aspects."

VEGETARIAN DINNERS.—Such was the interest created in the subject of Vegetarian diet, that a public Vegetarian dinner took place on Friday, December 13th, 1850. The principal object aimed at in the preparations, was, to teach the system of economy to the working classes; and the recipes in the *Penny Vegetarian Cookery*, were purposely employed for the occasion. The room was tastefully decorated with flowers; and over the president was a white tablet, supported by ornamental pillars, which bore the inscription, "LIVE AND LET LIVE," in rustic letters formed with holly leaves and berries. The proceedings commenced by singing the following lines, as grace before dinner:—

"When we take of bread refreshing,
Or sweet fruit and water pure,
Let not self pervert a blessing,
Let not appetites allure;
But raise the mind, let that be filled,
With truth, pure, holy from above,
And our inmost beings thrilled,
Nourished, fed by heavenly love."

After dinner, GOLDSMITH'S verses, beginning with—

"No flocks that range the valley free,"
were sung with good effect.

Mr. H. S. CLUBB occupied the chair, and read letters from the Rev. H. GOLDING, Rector of Stratford, Mr. WILLIAM WARD, and several other friends who were prevented from being present. He then proposed the first sentiment: "The Vegetarian principle,

and the memory of the great and good departed, who have been its living examples," and proceeded to explain what the Vegetarian principle was, and how it had, from time to time, exercised an exalting and beneficial influence over the human race, through the instrumentality of the prophets, philosophers, and poets, who had made it their study, practice, and delight. Mr. JOHN BEECH, of Colchester, moved the second sentiment: "That experience proves the benefits to be derived from subsisting upon the productions of the vegetable kingdom." The result of 3 years' experience in Vegetarian practice was to him proof conclusive of its value. He showed the advantages, he, as a working man, had derived from the system of economy which it had taught him, and how with his wife and family depending upon him for support, he had been enabled to overcome the most difficult and trying circumstances; which, had it not been for his Vegetarian habits, must have overwhelmed him. He was thankful to say he could work harder, and enjoy a greater flow of spirits than he had ever enjoyed whilst a consumer of the flesh of animals. He had lost his sallowness of complexion, and the bilious headaches to which he had before been subject; and himself and family enjoyed a degree of happiness, from their healthful and simple habits, that nothing but experience would enable them to understand.

Mr. STEPHEN CLUBB, Senr., had commenced the Vegetarian practice at the age of "three score years and ten," at a period when he believed himself rapidly sinking to the grave. The affliction which had apparently succeeded in breaking down his constitution at that time, he well remembered to have originated from partaking of a joint of mutton, which he afterwards discovered to have been cut from a diseased sheep! Suffering very much from indigestion, combined with what he considered to have been the "infirmities of age"—lumbago, rheumatism, and dimness of vision—the doctors had recommended him "broiled mutton chops." Whilst on this diet, he had still continued apparently sinking, when his son prevailed upon him to abandon the flesh of animals altogether, which at last he did, and the result was the gradual improvement in his health, and he stood before them, then, stronger, healthier, and happier in the 76th year of his age, than he had been before for 20 years! He could walk to Colchester, a distance of 7 miles, with the greatest ease; and he could throw his arms about in any direction (suited the action to the words), for his rheumatism was gone; and to convince them that his lumbago had departed, he begged to show the audience with what

ease, he could stoop to the ground to pick up a pin. His eyes, which had previously been inflamed, were likewise stronger; his appetite was exceedingly good; and he slept remarkably well.

Mr. JOSEPH BORMOND, of York, moved the third sentiment: "That the Vegetarian principle is calculated to promote domestic and social elevation, and consequently the universal happiness of mankind." He showed how the Vegetarian practice enabled him, with small means, to bring up a family of 9 children in comfort and respectability, and to give to each a good education; whilst, if he had continued in the ordinary habits of society, it would have been impossible to have done this. He then proceeded to show the domestic and social advantages of the Vegetarian practice; to enliven the meeting by singing some of his temperance melodies, and concluded by a recitation from CHARLES MACKAY.

Mr. ASHDOWN, from Hadleigh, made an excellent speech, and the Chairman concluded the meeting by summing up the testimony and evidence which had been adduced, and appealing to the good sense and humane feelings of the audience to give the Vegetarian practice a fair trial. Several songs were sung during the evening, one of which was composed for the occasion, being a parody on "Life let us cherish."

On the following Saturday, a second dinner was served, more particularly for the working classes. A letter from the President was read, and a lively interesting meeting took place; songs, recitations, and speeches kept up the spirit of the meeting until 10 o'clock.

The number of guests served at the two dinners, was upwards of sixty, and the *meetings* were considerably larger. The result of these meetings in the village is very encouraging, and many practical proofs are given of improved habits in consequence.*

STAFFORDSHIRE.

WOLVERHAMPTON:—"Is a vegetable or mixed diet more beneficial to man?" A discussion on the above question, took place among the members of the Athenæum Essay and Discussion Class, on Monday Evening, November 4th, 1850. The meeting was numerous attended, and the greatest interest was manifested by all present. Mr. ROBERT WALKER having taken the chair, Mr. CAMPBELL introduced the principal features of the Vegetarian system, and proposed, "That a Vegetable Diet was more beneficial than a mixed one." Mr. PRITCHARD seconded the proposition. Mr. TYRER proposed as an amendment: "that a mixed diet was most beneficial

* See *Vegetarian Treasury*, p. 5.

to man." After Mr. TYRER's speech, the debate was adjourned. On Monday, November 18th, Mr. PRITCHARD presided. Mr. MOUTLE seconded Mr. TYRER's amendment. Mr. SIMKISS supported the original motion. Mr. WILEY remarked, that the diet of Yorkshire was oatcake, milk, butter, and a very little bacon, and that their club feasts contrasted forcibly with those of Wolverhampton, in their temperate character. The people there were strong and vigorous, and endured much physical exertion, and their health was excellent. Mr. GREEN said he had lately seen a friend who had been a Vegetarian for some time, and who informed him that within five months after he had commenced his present system, he became much better in health, and livelier in spirits. He had also seen another Vegetarian that year, who averred that Vegetarianism, and phonography combined, enabled him to do the work of three men. After remarks from Mr. HARTLAND and Mr. COMER, in favour of the amendment, the discussion was again adjourned. The discussion was resumed on Monday, December 2nd, the Rev. S. HUNTER in the chair. Mr. G. A. BANGHAM, of Bridgnorth, was present to hear his testimony in favour of the truthfulness of Vegetarianism. He begged to present himself as the best argument in favour of its truth and excellence. In the year 1848, he broke down in health, being utterly unable to pursue his business avocations; and for nine months, he was entirely under the care of four surgeons, and two physicians, to whom he paid more than £100, without, however, deriving any benefit. At length he visited a family in Cornwall, who were Vegetarians; he was induced to adopt the system; it had a magical effect upon him, and he soon became a stronger and healthier man than at any former period of his existence. He often travelled on horseback, upwards of 60 miles in a day, his food being simply wheatmeal bread and water. An animated discussion followed, and the meeting, decided by a majority of three, in favour of the amendment. Many did not vote.

ESSEX.

HALSTEAD.—A meeting took place at the Literary Institution, November 22, 1850, when Mr. JOSEPH BORMOND delivered a spirited address. Several young men, and intelligent members of the Society of Friends, commenced practising the system in this town. On the 18th of December, Mr. BORMOND gave a second lecture. Several questions were put by a butcher present, which were satisfactorily answered, at the close of the lecture. A third lecture was delivered at the same place, February 12th, 1851. The subject was "the

influence of flesh diet on the functions of animal life;" and the meeting was composed of fathers and young men, who expressed much gratitude to Mr. BORMOND, for the valuable information he had imparted to them. The subject created great interest.

CHESTERFORD.—Mr. BORMOND addressed an audience of husbandmen in this town, Jan. 4th, 1851. The result was the establishment of a society for the study of the subject.

WIVENHOE.—Mr. BORMOND delivered a lecture in the New Christian Church, January 11th, 1851, to a number of sincere and inquiring people, several of whom have since been trying Vegetarian diet.

BRENTWOOD.—Mr. BORMOND lectured at the Wesleyan Chapel, January 23rd, 1851. Several persons practically adopted the Vegetarian principle with great satisfaction; among them are several hard-working men. On February 21st, 1851, another lecture was given by particular request, more especially to have certain questions answered that some of the new converts had been met with. The meeting was kept up till late, and much interest was expressed by all; at the close, a hearty vote of thanks was accorded. The impression in this place, was deep in favour of a pure rational diet. The *Messenger* is earnestly looked for, and carefully read, and the public mind has ceased to be startled at the question.

SAFFRON WALDEN.—Mr. BORMOND lectured, February 1st, 1851, to a large assembly; much interest was excited, and many began to try the plan recommended by the lecturer.

DUNMOW.—Mr. BORMOND lectured to a large audience in the Town Hall, on Feb. 5th, 1851. A number of written questions were sent up, and although much time was required to reply to them, the replies were listened to with great attention and interest. Mr. TAYLOR, the principal butcher of the town, moved a vote of thanks to the lecturer, and at the same time expressed his personal thanks for the valuable information he had received.

BRIGHTLINGSEA.—On Sunday, Dec. 29th, Mr. H. S. CLUBB addressed the children of the Sunday School at the Temperance Hall, on "DANIEL the Prophet"; and in the evening, lectured at the New Christian Church, from Isaiah ix, 6—9. Mr. BORMOND lectured in the Temperance Hall, February 10th, 1851. Although this is a small fishing town, it is in no small degree awakened on this subject. The supposed "interests of the trade," however, render the sight still but dim, on subjects affecting dietetic improvement.

BISHOP STORTFORD.—Mr. BORMOND lectured to a meeting of 700 persons, who listened for two hours and a half to the discussion of the subject, "the influence of diet on body and mind," February 27th, 1851.

VEGETABLE FOOD A PREVENTIVE AND CURE OF DISEASE.

ALTHOUGH from the time when diseases first commenced their ravages on the human race, vegetable productions seem to have been employed as the most effectual remedies, and the resort to what the faculty technically term "low diet," is known to be one of the principal curative agents employed by medical men, we believe sufficient importance is not even now attached to the use of certain vegetable products, as a preventive, and likewise as a cure, of disease.

We believe all honest medical practitioners will acknowledge, that the great demand for "medical attendance" in this country, is caused mainly, by over-eating and drinking; and it is a well ascertained fact, that over-eating and over-drinking are most commonly caused (secondarily, at least) by the exciting and stimulating character of the food and drink which is selected. A water drinker is seldom known to be in danger of drinking too much; and those who subsist upon the simple and unexciting productions of the orchard and garden, and take a proper degree of physical exercise, are seldom overtaken by stomachic diseases. The remedy, therefore, and the prevention, consist in the removal of the cause,—the prevailing cause of disease—by the adoption of a healthful and physiological dietary system.

Individual cases of recovery from the resort to vegetable food, are so numerous, and so well known to our readers, that we need but refer to the "Supplement" to the *Vegetarian Messenger*, vol. i., and to the *Vegetarian Treasury*, to induce conviction of the importance of this diet, as an agent in the cure of disease: but the evidence on this subject is still more convincing when we are furnished with *collective* information, by persons who have no particular theory which they wish to support, and who simply observe facts, and give the result of their observations and convictions arising therefrom.

The history of the introduction of vegetables into England would be very instructive, especially if it showed the effects produced upon the health of the people thereby. In an article upon "Tea and Potatoes," in a well known contemporary,* the writer says:—"The mode of living of our ancestors was very different, as far as regards food, from our own. Butcher-meat seems to have formed the greater portion of at least two meals in the day." * * *

"Our ancestors used along with butcher-meat, bread made from oats, rye, and, to a

* CHAMBERS'S *Edinburgh Journal*, p. 53, Feb. 1851.

smaller extent, wheat. They possessed kail, and perhaps red cabbages, but scarcely any other kind of vegetable. When the wife of Henry VIII. desired a salad, she had to send to Flanders for it. A root, formerly called potato, but now extinct with us, although we believe it is cultivated in Spain to this day, was in use in the fifteenth century. This was the plant alluded to by Shakspeare in the 'Merry Wives of Windsor'—'Let the sky rain potatoes, and hail kissing comfits.' The true potato was brought from Virginia by HAKLUYT in 1584, but did not come into general use for two centuries later. The Jerusalem artichoke, still too much neglected, was brought from Brazil in 1617. Turnips were first cultivated to any extent during the Commonwealth. Carrots were brought into England by the Flemish refugees during the reign of Elizabeth. Other vegetables are of still more recent introduction; and there is no doubt of the fact, that our forefathers consumed, in addition to bread, scarcely any other vegetable food excepting kail, and that only in very restricted quantities."

Although it is not improbable that tea and coffee, in their turn, will be superseded by something less exciting, and more in accordance with physiological truth, it seems evident that their introduction has done much to annihilate the old custom of partaking of flesh meat and intoxicating liquors at morning and evening meals, and they have thus done great service to society. The same writer, after showing that fermented liquors and flesh meat constituted the chief drink and food of our forefathers during the "dark ages," says:—"Very much less butcher-meat, however, is consumed than formerly. For the last seventy years potatoes have been extensively cultivated, and form one of the standard dishes of the masses. Tea and coffee, particularly the former, have to a great extent taken the place of fermented drinks, and as beverages of the morning meal, have quite superseded them. A man, to say nothing of a woman, who would sit down to a breakfast of corned-beef, oaten cakes, and strong ale, would now be considered as a lunatic. * * *

"So great a change in the daily mode of life would naturally be expected to produce a change in the condition of society. And whether owing to these causes or not, a change certainly has taken place. In the first place, human life is very much extended; as is shown by the tables drawn up something less than a century ago for the calculations of the insurance companies of

the average number of deaths for each year of life, and which were doubtless correct at the time. Moreover, many diseases which, besides shortening life, produce much sickness and incapacity for active exertion, are now banished. Ague, for example, and other intermittents that were the constant pests of our progenitors, may be pronounced to be virtually extinct. This, however, is not owing to a change in the national mode of living, but to the extended drainage of the country. But the alteration in the diet, and the introduction of potatoes, have abolished one dreadful, very dreadful disease; and the substitution of tea for strong ale, especially at breakfast, has completely changed, and changed for the better, the type of the greater number of diseases to which mortality is liable.

"There is a disease commonly known by the name of sea-scurvy, not that it is peculiar to, or has any necessary connection with, the sea, but because it has in modern times been most carefully observed on board ship. It was formerly the scourge of northern Europe almost every winter, and besides causing great mortality, gave origin to much suffering and incapacity for the active employments of life. So great were its ravages in Denmark, that about two centuries ago the medical faculty of Copenhagen published a 'consilium' for the benefit of the poor in that country, giving an account of its causes, prevention, and cure. * * *

"But though scurvy was endemic at these seasons in Europe, it was where people suffered great privations, and were crowded much together, that its symptoms were most distinctly witnessed and described. It is in armies, in cities during sieges, and in long voyages, that the malady has attracted greatest attention. During the siege of Breda by the Spaniards in 1625, the inhabitants and the garrison were severely affected with scurvy, and in the middle of March (the end of winter), an inquiry being instituted, 1608 persons were found to be suffering from it, and the number increased daily until the surrender of the town towards the end of June. In 1720, in the wars between the Austrians and the Turks, when the army wintered in Hungary, many thousands of the soldiers perished of scurvy; nor did the disease, although every kind of treatment was tried, abate until summer." The approach of summer with its fruits and vegetables, seems to have been the signal for the departure of this scourge of our unfortunate progenitors, who were ignorant of those arts of agriculture and horticulture which have enabled us to secure throughout the year an abundant supply of the fresh productions of the soil.

Nothing is more evident in the experience of our soldiers and seamen, than the absolute necessity of vegetables for the healthy sustenance of man; and the above writer, referring to this subject, says:—"In the British troops stationed about a century ago at Quebec, which had been taken the year before from the French, scurvy extensively prevailed. The force amounted to 6000 men, and so much did they suffer from want of vegetables and fresh food, that before the end of April, 1000 were dead of scurvy, and 2000 men so shattered in constitution, as to render it necessary that they should be invalided. Even in late years, when our troops were not supplied with a due amount of fresh vegetable food, scurvy has broken out, as it used to do every year with our whole population. In 1836, it prevailed to a great extent among the troops at the Cape of Good Hope. It first appeared in July, and continued till December, a period corresponding with spring in our latitude. The men had no harassing duty to perform, but were not supplied with vegetables. The records of continental armies present innumerable instances of the appearance of scurvy among the men when the supply of fresh vegetable food was diminished."

In our own country similar effects are visible, and so far from scurvy being produced by vegetable food, as some writers, from whom we might have expected greater accuracy, have asserted, the most convincing proofs are furnished of the curative effects of this aliment in that very disease in the jails and penitentiaries. We quote from the same authority:—"The same consequences of a deprivation of fresh and vegetable food have occurred not unfrequently in our jails. One of the most remarkable, because one of the most thoroughly-investigated of such instances, occurred in the spring of 1823 in the Millbank Penitentiary. Here scurvy broke out because the prisoners had not their usual allowance of fresh succulent vegetable food. In 1836, 1837, 1838, many cases of scurvy occurred in our jails, all of which could be clearly traced to the long continuance of a diet in which fresh vegetable food did not form a part."

The ravages of the scurvy among seamen, are truly appalling! After relating numerous instances of this kind in which this disease has proved itself as destructive as the warlike operations in which the sailors have been engaged, our contemporary continues:—"Even so late as 1795, the Channel fleet, under the command of Lord Howe, was so ravaged by it, that very serious apprehensions were entertained of the efficiency, if not of the very existence, of the whole fleet. The cause was the failure of the gardeners'

crops at Portsmouth through the severity of the winter. * * *

"It was frequently observed that fresh vegetables prevented and cured the sea-scurvy. Still, so strong in many is the dislike to innovation, that it was not until Captain Cook sailed round the world with a loss of only one man, that the admiralty ordered each man in our navy to receive a daily allowance of some vegetable acid. The consequence was immediate: the diminution of sickness and death was in the proportion of four to one, and scurvy was by the change completely banished from our fleets.

"In the navy the vegetable acid fixed upon is lemon juice. It is selected on account of the convenience with which it may be stowed away; and the discipline of the service is such, that no difficulty is felt in enforcing its daily use. It would be impossible to manage this upon land; and fortunately we have a substitute in the potato, which is the only fresh vegetable that can be eaten without satiety every day; [?] and as long as it is so consumed, the community may depend upon being safe from that scourge of our ancestors — land-scurvy.

"We every now and then, however, get a warning that we cannot neglect this invaluable root with impunity. Cases of scurvy from time to time appear in our lunatic asylums and our jails, and it is in such cases invariably found that the rations of potatoes have been wanting. Dr. BALY, the physician to the Milkbank Penitentiary, observes upon this subject: — 'Whenever this disease (scurvy) has prevailed, there the diet of the prisoners, though often abundant in other respects, has contained no potatoes, or only a very small quantity. In several prisons the occurrence of scurvy has wholly ceased on the addition of a few pounds of potatoes being made to the weekly dietary. There are many prisons in which the diet, from its unvaried character, and the absence of animal food, as well as green vegetables, is apparently most inadequate to the maintenance of health, and where, nevertheless, from its containing abundance of potatoes, scurvy is not produced.' It will be in the recollection of our readers, that during the construction of the Hawick Railway, the *navies*, owing to the price of potatoes, resumed the barbarous dietary of a previous age, and subsisted upon flesh and bread. As a natural consequence, an epidemic of scurvy broke out among them."

We have here specially introduced the subject of the scurvy, although various other forms of disease might have answered the purpose, because this very disease is some-

times, and has been recently attributed to abstinence from flesh-meat! *

The writer concludes by showing, that the result of the adoption of a large, proportion of vegetable food, and the partial disuse of animal food and intoxicating liquors, have worked an immense reformation as to the character and frequency of inflammatory and other diseases.

The principal reason why vegetable food is believed to prevent and cure the scurvy and other diseases, is the purity of the blood eliminated from it, as compared with that eliminated from the flesh of animals. Nature, or the living principle—vitality—life—God—or whatever other appellation we apply to the sustaining Cause of all things, is the only real restorative power; and if man will simply supply this power with proper elements, restoration is usually accomplished; if the elements of pure, vigorous and healthy blood are supplied, even after great mischief is done by gross aliment, the vermilion stream reanimates the whole system, and whatever form of disease may have previously existed, becomes powerfully attracted by this new force, and, sooner or later, is probably entirely expelled.

Apart, therefore, from all theoretical reasoning and desire to promote the principles of a class of thinkers, the bringing into more extensive use, as food, the direct productions of the soil, offers itself as an object worthy the support of every Christian philanthropist who desires to lessen the amount of human suffering, misery and woe, and to increase the health and enjoyment of mankind!

It is highly gratifying to mark the progress of society, in relation to health and longevity, and to find that, as habits are formed which accord with merciful principles, they gradually and almost imperceptibly, do away with relics of barbarism and cruelty. The gradual resort to mild vegetable food, is as natural to a people advanced in science and morals, as the abundant productions of a good variety of fruits and vegetables, is the natural consequences of such advancement. The great wheel of social amelioration is wisely directed. It does not owe its motive power to partially developed, short sighted man! But the same Spirit who urges onward in the pursuit of health, enlightens us in moral truths, and teaches us the harmony of the physical sciences with mental philosophy; and, at the same time, provides us with important means of practically adopting the truths which are thus evolved; whilst higher degrees of physical health, domestic comfort, and social enjoyment, are the happy consequences!

* See *Vegetarian Controversialist*, p. 4.

MEMOIR OF PYTHAGORAS THE PHILOSOPHER.

ALTHOUGH a great truth is imperishable, the individuals who are intrusted with its promotion in the world—the instruments which it uses for its own diffusion—live, perform their distinguished purpose, and then quit “this transitory scene.” But the truth still lives on in the minds of those who survive; and there is no study, which is so well calculated to inspire us with confidence and renew our hope, as that of the lives of those who have been successful in their maintainance and practical realization of truth in the world.

In searching the history of mankind for instances of adherence to the Vegetarian practice, we have not to dive into obscurity, and there revive the memory of men of whom the world has scarcely ever before heard; nor need we say anything to exalt the estimation of those whom we adduce, in the minds of thoughtful men; but we have only to mention their names, and all intelligent readers of history can appreciate their worth. Such is eminently the case with the “father of philosophy.”

BIRTH AND EDUCATION.

About 570 years before the birth of CHRIST, it is believed PYTHAGORAS was born at Samos, and having been born of wealthy parents, he received the best education wealth could then command. His training is said to have rendered him “the most beautiful and Godlike of all those that have been celebrated in the annals of history. * * Though he was still but a youth, his aspect was most venerable, and his habits most temperate, so that he was even revered and honoured by elderly men. He attracted the attention of all who saw him and heard him speak; and appeared to all, to be an admirable person. Hence it was reasonably asserted by many, that he was the son of a god.” And this view seems to have been confirmed “by his natural deiform appearance. He was adorned by piety and discipline, by a mode of living transcendently good; by firmness of soul, and by a body in due subjection to the mandates of reason. In all his words and actions, he discovered an inimitable quiet and serenity, not being subdued at any time by anger, laughter, emulation, contention, or any other precipitation of conduct. He was revered by the multitude, as one under the influence of divine inspiration.” * His renown soon reached THALES, at Miletus; and BIAS, at

Priene, men illustrious for their wisdom, and also many of the neighbouring cities.

In his eighteenth year, he perceived that the tyranny of POLICRATES would soon become an impediment to his studies. He therefore privately departed by night, in company with CREOPHILUS, and went to Miletus. He here formed acquaintance with PHERECYDES, ANAXIMANDER, the natural philosopher, and THALES.

How often does it happen that what appears a calamity or a curse, is afterwards discovered to have been a most providential and fortunate circumstance. It is the peculiar genius of such a mind as that of PYTHAGORAS, to turn what most men would consider a calamity into a blessing. Hence the tyranny of POLICRATES, which to some men would have been a cause either for the exercise of a rebellious spirit, or an occasion of mean sycophancy, became to PYTHAGORAS an occasion for placing himself in a much better position than before, for pursuing that to which he had so zealously attached himself—the study of wisdom. So great were his natural endowments, and his devotion to self-improvement, that it is said, in the simple but feeling language of his biographer, that these three eminent philosophers “all loved him.” THALES admitted him into his intimate confidence, and admired the great difference between him, and other young men, whom PYTHAGORAS left far behind in every accomplishment.

THALES exhorted him to sail into Egypt, confessing that his own knowledge had been chiefly derived from the instructions of the Egyptian priests. THALES evidently felt that his young pupil required deeper instruction than even he was able to impart; and he declared it as his conviction, that by associating with these learned divines “he would become the wisest and most divine of all men.”

PYTHAGORAS learned from THALES, the value of time; and in order that this life might be devoted to the best of purposes, he entirely abstained from wine and animal food, and confined himself to such nutriment as was easy of digestion. He appears to have commenced this practice, although previously exceedingly temperate, at about the age of nineteen years. And, “in consequence of this,” says his biographer, “*his sleep was short, his soul vigilant and pure, and his body confirmed in a state of perfect and invariable health.*” Thus is the experience and conviction of Vegetarians in the present day, fully borne out by the experience of one of the noblest of mankind, living two thousand four hundred years ago.

He travelled to Tyre and Sidon, and en-

* JAMBlichus's *Life of PYTHAGORAS*, which is the chief authority of the present memoir.

gaged in the sacred operations performed in many parts of Syria. His worship, however, was not of that superstitious character which prevailed at the time, but it was performed from a deep sense of duty towards God, and veneration for the Divine attributes.

TRAVELS TO EGYPT.

An opportunity soon offered itself for sailing to Egypt. Some Egyptian sailors, foreseeing that they should acquire great gain by exposing him for sale, gladly received him into their ship, but when during the voyage they perceived with what continence and venerable gravity he conducted himself, in conformity with the mode of living he had adopted, they were more benevolently disposed towards him. They began to suppose that there was something greater than could appertain to human nature in the modesty of the youth. They remembered how unexpectedly he had appeared to them on their landing. They first saw him on the summit of Mount Carmelus. They saw him descend without looking back, or suffering any delay from precipices, or opposing stones. When he came to the boat he said nothing more than, "Are you bound for Egypt?" And, on their answering in the affirmative, he entered the ship. He had sat silently the whole time of the voyage. He had remained for two nights and three days without partaking of food, drink, or sleep, unless, perhaps, as he sat in that firm and tranquil condition, he might sleep for a short time unobserved by the sailors. The voyage, contrary to the expectations of the men, was a most successful one; and having passed over a calm sea, with a favourable breeze, they landed on the Egyptian coast, much sooner than had been anticipated. These circumstances produced on the minds of the sailors a feeling of awe and veneration for their extraordinary passenger, whom they believed to be a supernatural being. The influence which PYTHAGORAS exercised over the minds of these men was such as to induce them to behave with greater decorum and gentleness, not only towards himself, but towards each other. And when they had placed him on the purest sand on the beach, so far from attempting to sell him as a slave, they raised a temporary altar before him, and heaped upon it, from their present abundance, the fruits of trees, and thus presented him, as it were, with "the first fruits" of their voyage. On the departure of the sailors, PYTHAGORAS partook heartily of what seemed, thus providentially supplied to him.

Whether we regard the unbounded trust in Providence which this narrative displays, or the influence which this sublime feeling and the conduct it produced, exercised over

these rude and uncultivated men, not only in diverting them from their evil purpose, but in bringing into activity principles of kindness and even of veneration, which before had been inactive or undeveloped, we cannot but regard this as a remarkable instance of the exercise of moral power, even when wielded by a youth, in subduing evil in a company of men, many of whom were doubtless double his own age. Would that men had more faith in the power of this moral principle, not only to preserve themselves from harm, but to preserve others with whom they may come in contact, from the degradation and misery into which the uncontrolled exercise of their selfish feelings must inevitably lead them! It is this principle—this trust in God—which is gradually superseding "trust in princes," in armaments, in force. It is this principle cherished in the heart and practised in the life, which will enable man to place confidence in his fellow man, and annihilate slavery, war, and bloodshed of every kind.

Our young philosopher preserved the same tranquillity and modesty of behaviour, whilst frequenting with the greatest diligence and accuracy of investigation, the Egyptian temples. That same spirit of philosophy, of sincere devotion and affection for truth, which secured for him the esteem of the Syrian philosophers, gained for him the admiration and affection of the priests and prophets with whom he was now associated in Egypt. Systems and mysteries inaccessible to other men seemed to be thrown open to his more than magic wand of truth, and sincerity of purpose. He had fixed his mind on the attainment of wisdom. The great principle with which he started, that of being a seeker, rather than a possessor of truth, seemed ever to urge him forward with a diligence and an activity unprecedented in the history of the past, and perhaps unequalled since. He failed not to visit every man who could claim any degree of fame for wisdom or learning; whilst the relics of antiquity, and the simplest operations of nature, seemed to yield to him an abundant supply of the great object of his researches.

TAKEN PRISONER TO BABYLON.

In the prosecution of his purpose, he spent twenty-two years in Egypt, when it is said he was taken prisoner by the soldiers of Cambyses. There is a certain state at which a philosopher can arrive, in which all circumstances can be turned to a good and useful purpose, and are indeed made subservient to the one great purpose of life. PYTHAGORAS arrived at this state, and whether in freedom, or in captivity, he was still moving onward in the attainment of wisdom. It is said, whilst at Babylon, he associated with the magicians

and prophets, and learnt from the latter the most perfect worship of God. Here he perfected his studies of arithmetic, music, and other sciences, and returned to Samos, about the fifty-sixth year of his age.

RECEPTION AT SAMOS.

He was remembered by the oldest inhabitants of his native isle. The admiration which was felt for him as a youth, had now matured into a deep veneration for him as a man, if not as "a god." He is said to have appeared to them "more beautiful and wise, and to possess a divine gracefulness in a more eminent degree." He was soon publicly called upon by his countrymen to commence teaching them the wisdom he had acquired. He commenced the symbolical method of tuition. But the well known saying, "a prophet hath no honour in his own country," was, to a certain degree, verified, before it was spoken, in the case of PYTHAGORAS: for the poor Samians, having suffered degradation from the tyranny of their rulers, and of what is still worse, and is commonly the cause of political degradation, the tyranny of ignorance, prejudice, and passion, could not appreciate the teaching of their noble minded, disinterested, and eloquent countryman. His philosophy was "high; they could not attain unto it." PYTHAGORAS, however, like, a true philosopher and patriot, despised not, but loved his country. He sought not fame but his country's good.

BENEVOLENT EFFORTS.

Various were the methods he tried in order to raise in his countrymen a taste for intellectual and moral discipline. On one occasion, he observed a youth excelling at the gymnasium in various physical exercises. The young man was poor, and PYTHAGORAS, accommodating himself to the requirements of the case, induced him, by the promise of supplying him with the necessaries of life, to receive gradually and easily, but continually, certain physical, intellectual, and moral instruction and discipline, which comprehended that system of philosophy of which we have already treated.* He commenced by giving his pupil three oboli for every lesson he learnt. He excited in the youth a thirst for knowledge, by exhibiting to him, in glowing colours, the glory and honour to which the acquisition of wisdom would lead him. And when he discovered in his pupil, that an imperishable desire had been developed for the acquisition of knowledge, he discontinued these inducements, and the young man, conceiving that his excellent master had become poor, reversed the practice, and paid him three oboli for every lesson he received.

* *Vegetarian Messenger*, pp. 67 and 83, vol. i.

PYTHAGORAS, having passed through the various degrees of mental development, could enter into the feelings and motives of action which could alone actuate those in a lower degree than he had attained. He commenced by accommodating his inducement to the actual physical requirements of his pupil. From these he advanced, as his pupil advanced, to the higher inducement of the love of fame and of honour. He well knew that the state through which his pupil was passing, required this also as a stimulus to exertion. Knowing at the same time, that that very exertion, that mental cultivation and discipline, would lead him on, step by step, to that noble, though humble state of mind, in which the love of money, of approbation, of fame, of glory, of honour, of self, would sink into a paltry insignificance; and the love of duty, of philosophy, of wisdom, of God, become an all-sufficient incentive to activity.

VISITS SPARTA.

Although our philosopher was now considerably advanced in years, the love of learning, and the humble and teachable disposition which so eminently characterized his youth, still formed a prominent feature of his character. The laws and customs of the brave, but temperate Spartans, became to him objects of deep interest and inquiry. And having possessed himself of all the knowledge he could collect from this model of Grecian states, Sparta, he returned again to his native island.

FOUND A SCHOOL.

Inspired, no doubt, by a genuine patriotism, he founded a school, the building for which, for many centuries after, was known as the "Semicircle of PYTHAGORAS." He also constructed a cavern in the country, in which he is said to have spent the greater part of night and day, in the investigation and completion of his philosophical system. By this time, his well-earned fame as a philosopher, had extended throughout Greece and Italy. He no longer had to seek for pupils, but was sought for by young and aspiring men from the various states of Greece, who became students in what had now become the popular school of PYTHAGORAS. His citizens, however, not content with his gigantic powers being employed in the occupation of a schoolmaster, consulted him on the administration of public affairs. And the embassies and offices in which he became engaged, encroached so much upon his time, that he found it impossible to comply with the requirements of the laws of Samos, and, at the same time, to continue that line of philosophical inquiry, which he had marked out as most worthy of his pursuit. He knew that in Italy were to be found men far

more capable of appreciating both his physical and metaphysical systems, than could be found in or near his native city.

There is a patriotism of the world—a universal love of mankind—which is greater than the patriotism of a country, or a love of one's native land. PYTHAGORAS felt this—he was inspired by it. And although he loved his country dearly, he could see that the complete success of his philosophy, and consequently the greatest good of mankind, required that he should sacrifice this lower feeling, to the more noble purpose of universal benevolence. The limits of his own country, and the restrictions of its laws, were too narrow and too tyrannical for the operations of one whose heart beat for the welfare of universal man.

REMOVES TO CROTONA.

PYTHAGORAS, by that magnetic attraction which draws good men together, arrived at Crotona, and now commenced the most important operations of his life. The number of his disciples in this city, soon amounted to at least six hundred, and, according to NICOMACHUS, the class of his auditors called "Acusmatici," amounted to more than two thousand, who were captivated by one popular oration alone.

FOUNDs MAGNA GRÆCIA.

In carrying out his philosophy, his disciples and Acusmatici, formed with their wives and children, one large society, and founded a place or city, universally known as "Magna Græcia," where they dwelt together in the greatest general concord and affection. They were regarded by their neighbours, as among the blessed of the earth. Like the early Christians who came after them, they shared "all things in common." Such was their confidence in PYTHAGORAS, that they received all his laws and mandates as they would so many Divine precepts, without doubting or disputing them.

How different is the rule of an emperor or an absolute monarch, with force and arms, to the government of a good man, with no other force than that of love or affection, and no other weapon than truth. The rule of the former is tyranny, oppression, and wrong; the government of the latter is liberty, justice and right.

PYTHAGORAS having tried his system of teaching on a small scale, at Samos, was well prepared for the extensive operations in which he was now so happily engaged.

"PYTHAGORAS," says FENELON, speaking of this period of his life, "had a majestic air, a noble figure, and an engaging countenance. He was subject to no passion, and maintained at all times a reserved and serious demeanour.

Crowds came from all parts to have the pleasure of listening to him, and of enrolling themselves among his followers. And every year brought six hundred strangers from different countries for this purpose."

He expressly forbade oaths, and used to say, that every one ought to act with so much circumspection and integrity, that his bare assertion should in all cases be received without hesitation.

JAMBlicus was so enthusiastic in his admiration of PYTHAGORAS, as to say, that "a greater good never came, nor ever will come to mankind, than that which was imparted by the gods through this PYTHAGORAS." And after treating of his extraordinary astronomical and philosophical acquirements, the same writer says, "that all such disciplines, theories, and scientific investigations, as truly invigorate the eye of the soul, and purify the intellect from the blindness introduced by studies and pursuits of a different kind, so as to enable it to perceive the true principles and causes of the universe, were unfolded by PYTHAGORAS to the Greeks and Italians. But besides all this, the best polity, popular concord, community of possessions among friends; the worship of the gods, piety to the dead, legislation, erudition, silence, abstinence from animals, continence, temperance, sagacity, divinity, and, in one word, whatever is anxiously sought after by the lovers of learning, was brought to light by PYTHAGORAS. On all these accounts, therefore, he was everywhere so transcendently admired."

POLITICAL INFLUENCE.

The influence of PYTHAGORAS was by no means confined to those who became his disciples. On his arrival in Italy, he discovered that oppression reigned in the cities, and that slavery was the condition of the people. But the tyrants of those days soon discovered that as the poet, speaking of Crotona, expresses it:—

"Here dwelt the man divine whom Samos bore,
But now self-banished from his native shore,
Because he hated tyrants, nor could bear
The chains that none but servile souls will wear."

And how did PYTHAGORAS proceed to liberate his adopted countrymen from the bondage under which they groaned? Not by causing contention and civil war; but by carrying his moral philosophy into practical life; he pursued a positive, and not a negative course: he did not teach the people to rise up in rebellion and attack their oppressors, but by his peaceful influence, and sincere, and consequently powerful, as well as eloquent appeals, he inspired them with a love of liberty. In Crotona, Sybaris, Catanes, Regium, Himæra, Agrigutum, and some other cities, he established such laws as enabled

them to become flourishing cities for a long time, and examples worthy the imitation of neighbouring kingdoms.. He entirely subverted sedition, discord, and party zeal, not only from his familiars and their posterity for many generations, but from all the cities in Italy and Sicily, which had hitherto been disturbed by intestine and external contentions.

The weapons, as we have said, of such a man are those of truth, and, like the modern philosopher FRANKLIN, he made prominent, short, and wise sayings, such as had a lasting impression upon his fellow men.* Besides, he taught on public occasions, "that we should avoid and amputate by every possible artifice, by fire and by sword (symbolically), and all various contrivances, from the body, disease; from the soul, ignorance; from the belly, luxury; from a city, sedition; from a house, discord; and at the same time from all things, immoderation." Through these teachings, with a most fatherly affection, he reminded each of his disciples of the "most excellent dogmas." He used such sentences in such a way as to call up in the minds of his hearers the lessons of wisdom which he had previously taught.

AN EXTRAORDINARY INCIDENT.

It would seem from the following narrative, which is seriously related of him, that he possessed a very clear sight, if not, that which is commonly understood as the power of "clairvoyance." When travelling from Sybaris to Crotona, he met with some fishermen drawing their nets heavily laden from the sea; he told them he knew the exact number of fish they had got. But the fishermen were so confident that he could not, that they promised they would do whatever he should order them, if the event corresponded with his predictions. After they had accurately numbered the fish, and discovered that he was right, he ordered them to return them alive into the sea; and although they had been detained out of the water a considerable time, it is said not one of the fish died. His benevolence is no less exemplified by this account, than his clear sightedness, for he paid the men the price of the fish, after having saved the lives of these, with us, peaceful inhabitants of the deep.

ORATIONS TO THE CHILDREN.

He would frequently collect children together at the gymnasium, and deliver orations to them on obedience to their parents; on temperance, and modesty of behaviour to their elders; benevolent disposition to their immediate relatives; and philanthropy and fraternal love to all men. He showed that temperance in food and drink preserved the

health and tended to increase the desire for excellent studies. That moral and intellectual learning being the wealth of the mind; differed widely from the wealth of the world; that whilst the former would be increased by imparting to another, the latter would be lost.

ORATIONS TO PARENTS.

The children by telling their parents what PYTHAGORAS taught them, induced large meetings to be held at the senate house, and PYTHAGORAS was invited to communicate to the Crotonians his moral precepts. On these occasions, he spoke of the duty of parents towards their children; that they should secure their affection from deliberate choice, and not from merely natural causes. He taught men to be faithful to their wives; that by orderly conduct and temperance, they should become examples to their families, and to the inhabitants of the city; that they should expel sluggishness from all their actions, for "opportunity was the only good of every action." He said, "he was the most excellent man who could foresee what was advantageous to himself; and that he ranked next in excellence, who understood what was useful from what happened to others, and that he was the worst of men who waited for the perception of what is best till he is himself afflicted."

How many there are who are unwittingly following this course, of waiting for the perception of what is best till they are afflicted! How frequently do we meet with men of full habit of body, boasting of their health, because they present a large exterior; who "always live well," taking the most luxuriant diet, and perhaps indulging in both flesh and alcohol; who have never had a physiological thought in their lives, and who affect to despise those who have; but who are liable every moment to a sudden termination of existence! Of all men these may certainly be looked upon as the most intractable, and become rather objects of pity than of either instruction or ridicule.

PUBLIC ORATIONS.

PYTHAGORAS continued his instructions in public, and exhorted his hearers to be in reality what they would wish to appear; and the result of his teaching was, that the inhabitants of Crotona built a temple to the Muses, and dismissed their harlots. He was invited to discourse to the boys at the temple of Pythian Apollo, and to the women in the temple of Juno. The former he taught that they should neither revile any one, nor take advantage of those who reviled. That it was easy for a modest youth to preserve probity through the whole of life; but that it was difficult for one to accomplish this who was

not naturally well disposed at that age. To the women he taught that the prayers and offerings of the good, were always attended to, and that therefore they should esteem equity and modesty in the highest degree. That their offerings should be cakes and honey-combs, and not blood and dead bodies. He very wisely substituted harmless offerings, for the barbarous custom of slaying and sacrificing animals, under the impression that the gods were thereby served. He taught them high moral principles of conjugal affection, and simplicity of manners. The effects of his teaching were, that the women no longer clothed themselves in costly garments; but consecrated their vestments to the service of the temple; and Crotona became remarkable for the mutual fidelity of husband and wife.

INFLUENCE ON THE ANIMAL CREATION.

Nor, if we may credit the records of ancient history, was the influence of PYTHAGORAS confined to men, women, and children; but it even extended to the animal creation; for it is said that a Danaian bear, which had most severely injured the inhabitants, was completely converted from his carnivorous propensities! PYTHAGORAS stroked it for a long time with his hand, and fed it with maize and acorns, and compelled it, it is said, "by an oath" no longer to touch any living thing. He then dismissed it, and it was never seen for a long time to attack any other animal! We have never before thought of extending the Vegetarian movement to the carnivorous tribes of animals, but there is no doubt they are capable of much improvement in their tempers and dispositions, by the adoption of Vegetarian diet. The domestic cat and dog afford proof of this.

It is somewhat remarkable that the most celebrated Vegetarians of antiquity, ORPHEUS, DANIEL and PYTHAGORAS, should all be recorded as exercising an extraordinary influence on even savage animals. When discoursing to his familiars, about birds, symbols and prodigies, PYTHAGORAS is said to have brought down an eagle that was flying over Olympia, and, after gently stroking, to have dismissed it; and it is said that he possessed this dominion over animals "by the power of his voice." It is to be noticed that gentleness, and kindness, and not rough treatment, were the means he employed in exercising dominion over the "birds of the air, the beasts of the field, and the fish of the sea."

When man fell, and substituted his own cruel inventions of death and torture for the confidence in the power of the dominion with which he was first endowed, then did he lose that power, and, making himself,

"The tyrant of the world,"

he became subject to all the uneasiness of the tyrant, and believed that the savage animals at least were all his bitterest enemies. Wherever he met them, he slaughtered them under the impression that they would slaughter him if they could. They soon naturally regarded him as their enemy; and as naturally attacked him at every opportunity. But the almost complete return to the original law of God, and the primitive practices of mankind, by ORPHEUS, DANIEL, and PYTHAGORAS, in that state when fruits and seeds constituted

"The food of man,
While yet he lived in innocence, and told
A length of golden years, unfleshed in blood,
A stranger to the savage arts of life,
Death, rapine, carnage surfeit, and disease,"
The Lord, and not the tyrant of the world;

is accompanied by a return of that power which man had lost, and they were thus enabled to enjoy in some degree the exercise of

"Dominion throned on love,
And not on misery."

And nature is the same now, as in those ancient times; and we might recite many modern instances, in which the Vegetarian habits of treating animals with kindness, have tended to tame the wild animals and birds in our own country. The law or faculty of kindness remains yet to be developed, and the instances of its power when exerted on the animal creation—on those which have been called by LAMARTINE, "our companions, our aids, our brothers in labour and even in affection here below"—having been but few and rare occurrences, but little faith is placed in it. But we have here the secret of its more complete development; we see that sacred and profane history records the most powerful activity of three whose names are among the greatest ornaments of its pages, and the grand feature of the discipline to which these great men resorted, was abstinence from slaughter, and the practice of Vegetarian diet.

MODE OF INITIATION TO THE HOMACIOION.

Our philosopher, might now be said to be in the most actively useful, and probably the happiest period of his life. He exercised the most scrutinizing zeal in the examination of those who presented themselves as candidates for admission to his circle of disciples; and when approved, they were allowed three years of probation, in which time they were subjected to various kinds of discipline, to try their strength of mind and their worthiness, to receive the more interior precepts of their excellent and spiritually-minded master. When initiated to the Homacioion or Auditor, they were called either Pythagoreans, or Pythagorists, according to their degree of reception of the Pythagorean doctrines. His disciples were divided into those who were

considered genuine, and who shared all their possessions in common, and lived together, and those who were emulators of these, and who possessed each his own property apart, but assembled together occasionally for mutual improvement. These two classes were divided as to their studies: one called "Acasmatici," and the other "Mathematici:" the former appeared to have taken all their instructions from Pythagoras, without questioning their truth, whilst the latter required demonstration and reason to satisfy their minds. Besides these, there were the political and economical Pythagoreans.

THE DISCIPLINE OF PYTHAGORAS.

The disciplines of PYTHAGORAS were evidently directed to the cultivation of the individual mind. The philosopher did not appear to frame a system which could be applied indiscriminately to all alike, but which was adapted precisely to the character of the pupil. One test of admission to his more interior teaching, was the ability to preserve silence, and this was probably one of his most severe disciplines. This was found useful for such as were of a forward and contentious disposition; and had the effect of bringing them into a better condition for receiving instruction.

PYTHAGORAS kept a close watch upon the workings of passion in his pupils. His thorough knowledge of the human character, enabled him to read, not only the physiognomy, but every motion and gesture of the body which became an index of the mental qualities, and enabled him to discover what was required for the improvement of each. Whilst moral training constituted a leading feature, he by no means neglected the intellectual culture. His success in the latter is mainly to be attributed to his attention to the former. He made a *correct morale*, the basis for every mental achievement.

THE MODE OF LIFE AT MAGNA GRACIA.

The general habits appear to have been of a very devout and orderly character. The students invariably rose before the sun, and performed their morning walks alone, and in groves and gardens where everything was adapted to impart delight to the senses. They walked in solitude, because they thought it was not proper to converse with any one till they had rendered their own souls sedate, and had co-harmonized the reasoning powers. They considered that it tended to cause turbulence of mind, to mingle in a crowd as soon as they rose from bed. After these walks, they associated with each other, and especially in temples, or when this was not possible, in other beautiful buildings. This time was profitably employed in the discussion of doc-

trines and discipline, and in the correction of their manners. After this, they each took some healthful diversion in their gardens and groves. This consisted of a great variety of gymnastic exercises, and pantomimic gesticulations, studiously selecting opposite exercises, with a view to the complete development of their muscular powers, in addition to the healthful pursuits of horticulture. Their dinner consisted of bread and honey, or the honeycomb. After dinner, political questions were their chief concern; and the entertainment of guests and strangers. In the evening, their walks were in parties of two or three, calling to mind as they walked, the discipline they had learned; and exercising themselves in beautiful studies. They then took their baths; afterwards assembled together at the rooms in which the evening meal or supper was provided, in parties of not more than ten persons. Libations and sacrifices were then performed, with fumigations and frankincense. They then partook of supper, which consisted of wine (probably the "expressed juice of the grape"), maize, bread, vegetables, and herbs (some of which were cooked, others not). They invariably finished supper before the setting of the sun. After supper, reading took place: the elders gave instruction as to what should be read, and the youngest used to read. Libations were then again performed, and the elders gave out sentences for meditation, such as: "that a mild and fruitful plant should be neither injured nor corrupted, nor in a similar manner any animal which was not noxious to the human race." "That it is necessary to speak piously, and form proper conceptions of the Divine, demoniacal, and heroic genera; and in a similar manner, of parents and benefactors." "That it is proper to give assistance to law, and to be hostile to illegality." On hearing these admonitions, the members of the community returned to their own private apartments. Music was employed to prepare them for repose. Their dress was a pure white garment; their beds were also white, and the covering made of thread. They made use of no woollen clothes.

THE LAWS OF PYTHAGORAS CONCERNING FOOD.

We give, in TAYLOR'S own words, a translation of JAMBlichus's description of the Pythagorean doctrine concerning human food. "Since, however, nutriment greatly contributes to the best discipline, when it is properly used, and in an orderly manner, let us consider what PYTHAGORAS also instituted as a law about this. Universally, therefore, he rejected all such food as is flatulent, and the cause of perturbation, but he approved of the nutriment contrary to this, and ordered it

to be used, viz., such food as composes and compresses the habit of the body.

"He likewise exhorted them to abstain from such things as are an impediment to prophesy, or to the purity and chastity of the soul, or to the habits of temperance, or of virtue. And lastly he rejected all such things as are adverse to sanctity, and which obscure and disturb the other purities of the soul, and occasion the phantasms which occur in sleep. These things therefore he instituted as laws in common about nutriment.

"Separately, however, he forbade the most contemplative of philosophers, and who had arrived at the summit of philosophic attainments, the use of superfluous and unjust food, and ordered them never to eat anything animated, nor in short to drink wine, nor to sacrifice animals to the gods, nor by any means to injure animals, but to preserve, most solicitously, *justice* towards them. And he himself lived after this manner, abstaining from animal food, and adoring altars undefiled with blood. He was likewise careful in preventing others from destroying animals that are of a kindred nature with us, and rather corrected and instructed savage animals through words and deeds, than injured them through punishment. And farther, still, he also enjoined those politicians that were legislators to abstain from animals. For as they wished to act in the highest degree justly, it was certainly necessary that they should not injure any animal. Since how could they persuade others to act justly, if they themselves were detected in indulging an insatiable avidity by partaking of animals that were allied to us? For through the communion of life, and the same elements, and the mixture subsisting from these, they are, as it were, conjoined to us by a fraternal alliance. He permitted those, however, whose life was not entirely purified, sacred and philosophic, to eat of certain animals; and for these he appointed a definite time of abstinence. These therefore he ordered not to eat the heart, nor the brain; and from the eating of these he entirely prohibited all the Pythagoreans."

Among other things which he objected to, it is said by the same writer; "He likewise exhorted them to abstain from beans on account of many sacred and physical causes, and also such causes as pertain to the soul. And he established as laws, other precepts similar to these, beginning through nutriment to lead men to virtue." "Pythagoras likewise ordained abstinence from animal food for many other reasons, and likewise because it is productive of peace. For those who are accustomed to abominate the slaughter of animals as iniquitous and preternatural, will think it much more unlawful to kill a man or engage in war."

THE PYTHAGORIC LIFE.

TAYLOR, the translator of JAMBlichus's *Life of PYTHAGORAS*, has briefly and beautifully described, in his preface, the Pythagoric Life:—"The Pythagoric life which is here delineated, is a specimen of the greatest perfection in virtue and wisdom which can be obtained by man in the present state. Hence it exhibits piety unadulterated with folly, moral virtue uncontaminated with vice, science unmingled with sophistry, dignity of mind and manners unaccompanied with pride, a sublime magnificence in theory, without any degradation in practice, and a vigour of intellect which elevates its possessor to the vision of divinity, and thus deifies while it exalts."

CONCLUSION.

For a man of such profound study and metaphysical acquirement, PYTHAGORAS may be considered to have arrived at a good old age, for, although he commenced his most important operations at Crotona, at that period of life when most men think of retiring from active duties, between 60 and 70 years of age, he appears to have lived to to the fortieth year of his establishment. He thus attained to the age of about 100 years.

We have thus presented a brief outline of this long, useful, and eventful life. As a history of the past, it is replete with incidents of the deepest interest to the philosophical inquirer; but we would regard it rather as a type (it may be an imperfect one) of the future. It is, however, of little value to us, except in proportion as we realize the spirit which it inculcates, and the truth which alone rendered it worthy of regard.

We would not point to PYTHAGORAS, as some of his followers may have unwittingly done, and call him a god; but the greatness of his soul we believe was mainly attributable to his recognition of the great law of gradual growth or development. He placed unbounded faith in the goodness and guidance of Providence; he began in his youth to "live unto righteousness;" he put into practice whatever he discovered to be requisite, in order to render his mind active, and his bodily senses and passions submissive to the higher instincts of his soul! This willingness to *do what he learned*, constituted the great secret of his progress. He regarded this life as the school for eternity; he made every circumstance in life a lesson in spiritual things. His was no life of dark heathenism; nor were his practices in relation to food, the result of merely speculative or fanatical notions, as has been commonly imagined. He had a physiological and philosophical reason for the course he pursued.

His object was to secure a chaste and well-formed, healthy body, in order that his soul might become more perfectly developed! To this end he carefully selected the materials from which his body was to be made. He rejected from his dietary not only the flesh of animals, but everything that had an "animalizing" tendency. He would not even partake of the grosser kinds of vegetable food; and in fact, as far as his physiological knowledge would permit, he abstained from all food which tended in the process of assimilation to absorb the mental powers, and thereby to curtail their exercise; anything, therefore, which was difficult of digestion, or which tended to cause a full habit of body, he most strenuously avoided. There is no superstition in all this! It is a simple, common sense doctrine, and one which the slightest observation of the daily operations of our own physical systems, will at once explain. Who ever feels capable of great mental activity after a dinner of such animal substances as require a concentration of all the nervous energies of the stomach? Whilst, on the other hand, who does not feel ready for any occupation, either physical or mental, after a frugal meal of fruits and farinacea? PYTHAGORAS, in his youth, discovered this important truth, and most other youths of observation discover it too; but the great difference between PYTHAGORAS and other youths, is this: *as soon as he discovered a truth he acted according to his discovery*, and brought his appetite into accordance with his convictions. This gave rise to his beautiful and favourite injunction: "Fix on that course of life which is most excellent, and custom will render it the most delightful."

In the commencement of life, how an incident will sometimes appear to influence the whole course of existence afterwards. Like the moveable points of a railway, which at first appear to affect the course of a train but *slightly*, but which make an immense difference in the termination of the journey, so in human action; we frequently come to "nice points of conviction," which appear to us at the time of but "little consequence,"—"the little I take can make no difference,"—and which seldom rise to any more importance in our own estimation, so long as we *keep at that point*, but if we take the *right course*, and perseveringly pursue it, we discover, gradually, that an important difference is made in our destination. PYTHAGORAS discovered this. He took courage in the path he pursued, by finding his course wending its way to the destiny he so ardently sought. He

had fixed his soul on the attainment of spiritual wealth, and every day of his firm adherence to correct principle placed him nearer the object of his pursuit! As years went on, he grew in wisdom and understanding. He could not do otherwise, because his mind was more free than that of other men to pursue its expanding tendency. He began to teach: it was in the very nature of things that he should; because, being filled with that of which other men were comparatively destitute, it became his privilege to impart his knowledge to others. In this he adopted the most natural method, which is a gradual one. He sought not to *compel* or to *drive* the human mind! He used not force; scarcely persuasion. His greatest offence, and, indeed, what brought upon him and his disciples the hottest persecution, was his rejection of those whom he considered unfit or incapable of receiving his doctrines. He was particularly careful not to "cast pearls before swine," and whenever he conveyed instruction to the multitude, he did so in parabolic language, such as none, but those who would not profane the truth, were able to understand. No injunction was more common than "speak not of Pythagorean doctrines without light"—without a correct understanding of them. He knew that the main source of misrepresentation was speaking in darkness, what required an enlightened understanding to comprehend. PYTHAGORAS pursued his course with confidence in God. He became "the founder of Philosophy;" the benefactor of thousands who came within the sphere of his extraordinary moral influence; and though his name may have been associated with much that is obscure and ridiculous, he has been remembered and revered by the great and the good in all ages since his sojourn on earth; and, as the principles which made him great and good become diffused, and practised throughout the world; his memory, rescued from the erroneous impressions of a superstitious and benighted past, shall become dear to the people of a more enlightened civilization, who can alone appreciate his worth. The principles which raised him to usefulness, and which enabled him to enjoy such a high degree of real life and liberty, shall still remain for posterity to receive and to practically realize! Our own age is particularly blessed in this respect: for the "philosophy of the few is now becoming the valuable possessions of the many." Providence is the same now as when PYTHAGORAS flourished; and the same happy results are within the reach of those who *exercise* the same faith in the just and merciful attributes of God!

FOURTH ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

THE annual gathering of the promoters and friends of the Vegetarian movement took place at Liverpool on Friday, July 18, 1851. The occasion was celebrated by a banquet at the Concert Hall, and is thus described by the *Liverpool Mercury* :—

THE BANQUET.

As we entered the Concert-hall, on Friday last, we confess the spectacle which presented itself impressed us irresistibly with the idea that there were at least some reasons for the new system of diet which are not generally known. There was a beauty, an order, and a harmony with the objects sought to be promoted, in all the arrangements, which not only showed that taste, ingenuity, and skill had been actively employed, but that there was an earnestness and determination of purpose in those engaged, which is the surest guarantee of successful and happy results. The most prominent decorations of the hall were three beautiful arches over the platform, formed by "nature's own adornments," leaves and flowers. Through the centre arch we observed a circular tablet, on which the words

"MERCY AND TRUTH."

Were inscribed, as indicating the leading principles on which the Vegetarian Society bases its claims to the attention of the public mind. Beneath this, and in front of the platform, was the following inscription :—

"THE APPOINTMENT.

"God said, Behold I have given you every herb bearing seed; and every tree, in the which is the fruit of a tree, yielding seed, to you it shall be for meat."—Genesis i. 29."

To the right of the platform was a pedestal decorated with flowers, supporting a bust of SHAKESPEARE, beneath which was inscribed the following quotation :—

"Sir ANTHONY. 'I am a great eater of beef, and I believe it does harm to my wits.'

"Sir TOBY. 'No question.'

"Sir ANTHONY. 'An' I thought that, I'd forswear it.'—SHAKESPEARE'S *Twelfth-Night*."

Above this was a large tablet bearing this inscription :

"ECONOMY.

"In every one hundred pounds of flesh purchased, only twenty-five pounds is really flesh, the remainder being simply water."—PLAYFAIR."

On the left of the platform was a corresponding pedestal with a bust of MILTON,

beneath which was the following celebrated and characteristic quotation from the author of *Paradise Lost* :—

"The lyrist may indulge in wine, and a free life, but he who would write an epic for the nations, must eat beaus and drink water."

On the top of this pedestal was another large tablet bearing this inscription :

"CHEMISTRY.

"Vegetables produce in their organism the blood of all animals; for the carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter."—LIEBIG."

"On the wall to the right of the platform was a tablet bearing this inscription :

"THE NATURAL FOOD OF MAN.

"Fruits, roots, and the succulent parts of vegetables, appear to be the natural food of man; and his short canine teeth, not passing beyond the common line of the others, would not permit him either to feed on herbage or devour flesh, unless those aliments were previously prepared by the culinary processes."—BARON CUVIER."

On the wall to the left of the platform was a corresponding tablet, with the following motto :

"DIGESTION.

"Dr. BEAUMONT'S tables of digestion show, that, on the average, vegetable and farinaceous food will digest twenty-two minutes thirty-three seconds sooner than the flesh of animals."

On the front of the gallery, opposite the platform, was a long tablet, with this inscription :

"THE PROPHECY.

"They shall not hurt nor destroy in all my holy mountain."—ISAIAH xi. 9."

And thus were blended together, amidst a profusion of festoons and emblematical devices, mottoes indicating the fundamental principles of the society, supported by the appointment of God in creation; the discoveries of great moralists and natural philosophers; and the hope of success in the principles advocated, happily placed on the beautiful prophecy of ISAIAH. And when we turned our attention from the theoretical to the practical, and viewed the long lines of tables profusely laden with some of the choicest delicacies of the season, combined with the productions of domestic art, displayed as these

were in tasteful elegance, and in combination with a profusion of flowers on crystal pedestals, we were convinced that much more than ordinary attention had been exerted to render the banquet complete in itself, and in consonance with that state of tasteful cultivation and humanizing civilisation which the promoters of this movement seem to aim at accomplishing. The following was the

BILL OF FARE.

SAVOURY DISHES:—Savoury Pies, Mushroom Pies, Bread and Parsley Fritters, and Rice Fritters.

SWEETS:—Moulded Ground Rice, Moulded Sago, Blanc-Mange, and Cheesecakes.

FRUITS:—Grapes, Cherries, Strawberries, and Preserved Fruit.

BEVERAGES:—Tea, Coffee, Milk, and Iced Water, &c.

At half-past five, after several airs had been performed by the musicians, and the company (to the number of about 300), were all seated, JAMES SIMPSON, Esq., president of the Vegetarian Society, accompanied by his lady, and other principal guests, took their seats on the platform amidst enthusiastic greetings. On the right of the President sat the Rev. W. METCALFE, of Philadelphia, who, we understand, has been a devoted disciple of the Vegetarian principle for the period of forty-two years, and who appeared on this occasion as a deputation from the American Vegetarian Society. Mr. MARTIN, of Manchester, upwards of eighty years of age, and of forty years' practice of Vegetarian diet; Mr. SCHOLEFIELD, of Manchester, having also abstained for forty years; and Mr. WARD, of London, who has abstained seven years. On the left of the president, sat Mr. WYTH, of Warrington, a Vegetarian of forty-two years' practice, now in his eightieth year; Mr. Alderman HARVEY, of Salford, who has been thirty-eight years a Vegetarian; J. G. PALMER, Esq., of Birmingham, treasurer of the Society, and Mr. BENN PITMAN, of Bath. We observed in the body of the hall, the following ladies and gentlemen: Mrs. BROTHERTON and Miss BROTHERTON (Broughton), Mrs. Rostron, Mrs. Broomhead, Mrs. Hordern, Mrs. D. Hordern, Miss Hordern, Mrs. Holcroft, Mrs. Pope, Mrs. Foxcroft, Mrs. Kershaw, and Miss Strettlles (Salford), Mrs. Joseph Martin, Miss Dorning, Miss F. Dorning, Mrs. Calderwood, Mrs. Sharpe, Mrs. Booth, &c., Joseph Martin, Esq., Lawrence Rostron, Esq. (Manchester), Smith Harrison, Esq., W. H. Darby, Esq. (Brymbo-hall), Mr. William McGowan, Mr. R. Milner, Mr. W. Bremner, Mr. Joseph Hall (Manchester), Mr. Le Resche, Mr. Sandeman (Accrington), Mr. H. S. Clubb (Stratford, Suffolk), Mr. R. Thomases

(Ormskirk), Mr. F. Vieusseux (London), Mr. Mawson (Newcastle-upon-Tyne), Mr. Yates, Mr. James Bury, Mr. Calderwood, Mr. Geo. Sharpe, Mr. Geo. Bell, and numerous other guests from Manchester, Bolton, and other neighbouring towns, as well as some who were from London and still more distant quarters.

The proceedings were commenced by the Rev. W. METCALFE saying grace, in an appropriate and impressive address to the Bountiful Provider, who inspired men with merciful and grateful feelings. The happy intercourse between distant friends, of which this is the annual occasion, affords a degree of zest to the feast which can be but little understood by those who have not yet had an opportunity of attending a "Vegetarian Banquet." There seems to be a sympathy of feeling existing between those who live according to this principle, which is forcibly reminding of the hearty friendship which is described as existing among the Pythagorean disciples—a friendship which commences with the adoption of the practice; which is increasingly renewed on every opportune occasion, and which nothing but departure from correct principle in conduct can affect or annihilate. We regard this friendly feeling as a characteristic of Vegetarians in perfect harmony with the principle they profess, and this is strikingly exemplified in the races of animals: those which subsist on vegetable food, dwelling in herds and flocks, in the utmost friendliness, whilst those which partake of flesh roaming at large; prowling about at night, or living in isolated caverns. Nature, ever true to her laws, operates in this way with human beings, who, by cultivating habits and tastes in consonance with friendliness, become more and more blessed with the power thus to exercise the highest privileges of their existence. And when those privileges are thus enjoyed, in combination with every object which is calculated to exemplify the principle to be served—the odour of flowers and fruits; the joyous countenance of youth, uncontaminated with the false dietetic education of passing time; the manly brow of honest, firm, and daily adherence to true principle; the countenance and support of vigorous old age and long experience, together with the intelligent and hearty co-operation of the "fairest portion of God's creation," and the exhilarating claims of music could scarcely fail to move the most obdurate stoic to a belief in the ennobling influence of social intercourse, whilst the mistaken seeker after pleasure might have discovered that this object does not consist in the gratification of the grosser senses, by intoxicating wine or animalizing food, but

in the healthy enjoyment of nature's bounties, the "wine in the cluster," and "the wholesome grain," combined with that degree of friendly intercourse which attachment to the highest social and domestic truths is so well adapted to cultivate, and seldom fails to secure. The feast concluded by the Rev. W. METCALFE returning thanks in a beautiful address to Him

"From whom all blessings flow,"

directing the grateful feelings of the meeting to this only source of all-generous purpose and humanizing effort, and thus securing to the assembly an appreciation of the connection between the principle espoused and its Great Originator, who, after He had made the appointment of this food for man, "saw everything which he had made, and behold it was very good."—(GENESIS i, 31.)

The PRESIDENT then rose and said. Permit me, in accordance with our usual practice on occasions like this, to propose a toast to you. I do this with great satisfaction, inasmuch as men, commonly speaking, whilst they profess to be wishing health to their fellow-men, are partaking of that which injures their own health. In our case we make a considerable exception to the ordinary practice in this respect, and I have therefore great satisfaction in proposing the "Health of her Majesty" in pure cold water. (Applause.) Air—"God save the Queen."

THE MEETING.

At this period of the proceedings, the galleries of the Hall soon became occupied with company, and at $\frac{1}{4}$ to 7 o'clock the meeting commenced.

The PRESIDENT, after congratulating the company on the purpose which had called them together in such goodly numbers, said—In consideration for those present who had not yet become acquainted with the principles and practice of Vegetarianism, he felt called upon to make some observations in relation to the ordinary objections urged against the Vegetarian system; but before doing so, he must express his regret, that one or two of the principal friends who had been invited had been unavoidably prevented from being present on that occasion. He referred particularly to their excellent friend Mr. BROTHERTON of Salford; (applause) to Professor MUSSEY of America; and to Mr. SMITH of Malton. The statistics of the Vegetarian Society, (which had been established within the last three or four years), presented some very interesting facts in relation to abstinence from the flesh of animals as food, and subsistence upon the products of the vegetable kingdom, by which he would at once be understood to mean not simply what persons, uninformed upon the subject, understood as vegetable food,

but subsistence upon fruits, roots, and grain in all their abundance. (Hear, hear, and applause.) There had, therefore, within the last four years, been banded together numbers of individuals who had for many years carried out the practice of living upon the productions of the vegetable kingdom. Those individuals, numbering above 700, were of all ages, and belonged to various occupations in life; 589 members had abstained for one year and upwards; 207 members had abstained for upwards of ten years; 154 for upwards of twenty years; 92 for thirty years; 29 for forty years; and 85 had abstained the whole of their lives. (Applause.) In those statistics there was a *prima facie* case in favour of the Vegetarian system. The statistics of that platform, even, which he had just collected, showed an experience of Vegetarian practice of 299 years among the 10 persons there presented. (Loud applause.) There must be some very potent reasons among those 700 persons to induce them to continue a habit of life so very different from that of ordinary society. They must have resisted the force of custom by the exercise of moral courage, arising from a conviction that there was in that practice something superior to the old ordinary practices of diet. Men did not reason upon their habits in relation to diet, and it was only in accordance with their particular training that they were accustomed to judge; but it would be readily seen that custom was never, in itself, a sufficient reason, and with thinking men would not be sufficient, to prevent their adoption of a better course. In the opinions of those who had gone before them, upon that subject, there were most enthusiastic expressions shewing the great good of the Vegetarian system of diet. Did they appeal to passages in the life of such men as the benevolent HOWARD, they would see under what circumstances of danger and difficulty that philanthropist had carried out the simple practice of abstinence from flesh as food. The following remarkable passage was written by HOWARD, at the close of his long and useful career:—"I am firmly persuaded that, as to the health of our bodies, herbs and fruit will sustain nature in every respect far beyond the best flesh meat. The Lord planted a garden for mankind in the beginning, and replenished it with all manner of fruits and herbs. This was the place ordained for man. If these still had been the food of man, he would not have contracted so many diseases in his body, nor cruel vices in his soul. The taste of most sorts of flesh is disagreeable to those who for any time abstain from it, and none can be competent judges of what I say, but those who have made trial of it." (Applause.) They would see in that admirable sentiment of HOWARD, the

deep conviction which he felt of the importance of the Vegetarian system of diet. Did they appeal to the words of one of the greatest of living men,—the man who had ruled the destinies of France, made peace principles prevail, and secured a revolution almost free from the horrors of the previous revolutions of his country—LAMARTINE, who, in his *Memoirs of my Youth*, thus reverted to the subject in relation to the happiest period of his life:—"My mother was convinced, and on this head I have retained her conviction, that to kill animals, in order to draw nourishment from their flesh and blood, is one of the most deplorable and shameful infirmities of the human constitution; that it is one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity. She thought, and I think with her, that this hardening of the heart with regard to the gentlest animals, our companions our aids, our brothers in labour and even affection here below—that these immolations, this appetite for blood, this sight of palpitating flesh, cause the brutalisation, and render ferocious the instincts of the heart." If they looked to the past times, they had numbers of instances of that kind: they had the great philosophers of antiquity, who were nearly all Vegetarians in their practice. If they looked to the Greeks, the Romans, and the Spartans of past history, they would find that, in their most favoured periods, they had carried out the Vegetarian system of diet; and if they looked to succeeding ages, they had MILTON, NEWTON, and numbers of others, with whom the Vegetarian principle had been carried out, at least partially, in their lives; and, in the present day, they had numerous instances, in all grades of society, to prove that the human frame could be best supported and sustained during abstinence from flesh as food. The question was asked, how could they carry out such a system as that? "You would be," in the first place, said people, "eaten up by the animals." (Laughter.) It was supposed that the animals would eat up the herbage of the earth, and then prey upon each other, and, lastly, devour man; and, consequently, the Vegetarian practice would be productive of great mischief. But, the fact was, the difficulty here presented was readily got rid of in the real and commercial aspect of the question on which it rested. Men had drawn animals from their natural condition, and after multiplying their numbers by all possible means, to supply the demand for their flesh, the objectors alluded to supposed it was necessary for them so to remain. The commercial regulation of the question, however, would reduce them gradually, just as supply and demand were regulated accord-

ing to each other in other matters; for, as demand for the flesh of animals as food fell off, so would the supply decrease, the world not being very likely to turn Vegetarians in a day, but the work, when accomplished, being progressive, as all other reforms were accomplished, (hear, hear,) till the animals now used as food were reduced to the numbers of those classes of animals which were not eaten at all, and which, nevertheless, did not prey upon each other, nor prey upon man. (Cheers.) He would take the simplest matters which were urged in defence of the flesh-eating system. It was urged that it was "customary," and it was asked—"Are we not sanctioned in our practice by that of our progenitors?" The civilized nations of Europe might think it a great misfortune to have to look for reason as influencing many of the customs which prevailed. But custom sanctioned many things which were opposed to reason and truth. If they looked into history, they found that many customs which were once supposed to originate in reason were based on fallacy. Even in science, men had not been permitted to entertain opinions contrary to those generally adopted. Custom would not permit the belief that the blood circulated in the body, and HARVEY was persecuted for the propagation of theories which are taken as ordinary facts in our own time. Why, they had some of the most startling anomalies in relation to some other customs of our country, and he alluded particularly to the drinking usages of society. (Applause.) They had in those usages statistics which never could be tolerated by a Christian people in the absence of this blind adherence to custom. How could they, but for the potency of custom around them, support a system which consigned 60,000 of their fellow men annually to the drunkard's grave? A system that, according to CHADWICK, the Poor-law Commissioner, produced nine-tenths of the pauperism of this country. One half of the lunacy, and four-fifths of the crime (some said nine-tenths), came from the same cause. Did they think that whilst, in our pious spirit, we erected something like 20,000 places of worship of all kinds for the service of God and religion, that there was nothing opposed to truthful principle in erecting, licensing, and supporting 120,000 drinking houses? Custom must be opposed to genuine religion, while we spent directly and indirectly £100,000,000 in the purchase of alcoholic liquors, and only £1,000,000 per annum in the service of religion and philanthropy. (Hear, hear, and applause.) There was thus, indeed, something potent in custom, which could thus blind the eyes of thousands to their true interests. (Cheers.) Let them, then, never be influenced thus by

the mere sanction of society, which tolerated bad things as well as good things, and which in mistake alone had come to sanction the practice of eating the flesh of animals as food. "Ah! well," said others, "but you *must* eat animal food; everybody eats flesh meat, you know; and, indeed, it is absolutely necessary that we should." That, however, was a most egregious blunder. From two-thirds to three-fourths of the whole population of the globe were, in the main characteristics of their diet, consumers of vegetable food, and not of the flesh of animals. The great consumers of flesh-meat were men in the condition of those who paid the income-tax; and next to them was a larger class of persons who earned high wages at mechanical occupations, whilst the muscle and sinew of toil were built up by the vegetable production of the earth. Wherever they saw a whole nation existing upon vegetarian diet, as certain tribes of the Hindoos, the Japanese, and many others, they saw men in the most complete development of the physical constitution. There were the manly and hardy Greek boatmen; the Gallahgas of Spain, and the porters of Cairo and Constantinople, carrying weights which none of our beef-fed, porter-drinking porters would dare to look at. (Laughter and cheers.) Amongst those same men of whom he spoke, were found some of the most completely developed men in the world, whilst they subsisted upon black-bread, fruits, grapes, dates, and figs, and drank only iced water, as one of their greatest luxuries. They knew that their potato-fed neighbours in Ireland built up their systems in a way which enabled them to perform the hardest labour in our own country. The labourers in the north of England, as well as the wrestlers of Cumberland and Westmoreland, did not live on flesh, but, like the laborious Scotch, subsisted chiefly upon oatmeal, milk and vegetables. Let them not, therefore, say that everybody consumed flesh-meat. They were apt to establish for themselves their own standard, and because they saw most people around them eating flesh, they came to the conclusion that everybody must eat it in order to maintain health and strength. The great mass of those who joined the Vegetarian Society were attracted to it in their search for health, whilst there were thousands in our country who were carrying out those principles of diet who had not been enrolled as members of the Society. Men had come to that Society in relation to their health, after they had tried the range including "chops underdone" (the usual prescription for invalids), and everything else of the ordinary practice. They had come, ruined and broken down in health, finding that those remedies were of no avail, and

having spent all they had, and "become no better, but rather worse," they had come to take up Vegetarianism, by adopting which, in their sorry condition of health, even, they had been restored, whilst those who had come to it well, had "made well better." (Applause.) But they had many delusions in relation to what constituted health. (Hear, hear.) What would be considered, in popular phrase, a "jolly looking fellow," was a man with a bloated expression of face, with struggling veins of purple and red; several supplementary chins (laughter), a heavy body, and a sort of lateral motion in gait, a sort of rolling walk, and he might add, the carrying of his waistcoat some 18 inches before the natural proportions of a man (laughter), these were the characteristics of what, according to popular impression, constituted health, rather than the manly tread of God's "noblest creature." But how mistaken were men upon that subject! To have health there needed no bloated face or large omentum. (Laughter and cheers.) Were not those very symptoms he had mentioned indications of disease, rather than of health? Such men knew, comparatively, nothing of the real blessings of health. They could undertake no laborious exertion; whilst those who live according to the dictates of philosophy and reason, and who maintained an equilibrium in their condition of body and mind, by attention to the laws of life and health, could at any time own their own limbs, and rejoicing in all physical and mental exertion, feel the freedom of the man who could lift his eyes to Heaven and bless God for the enjoyment of his mere physical existence. (Cheers.) Let them not then say that it was necessary to eat flesh in order to enjoy that condition, but let them remember the ways of health required no such fictitious means of subsistence. But the question was frequently raised: "what were the animals made for, if not to be eaten?" There was a pride which disgraced us, in relation to considering that everything was made for man, and the gratification of his wants. In the words of SMITH, author of *Fruits and Farinacea*, he might reply, "that they were brought into existence by the same power, and for a similar purpose, as all other animals, many of which man never knew and probably never will know, and many others of which are absolutely injurious and destructive to to him. At no time, perhaps, are the pride and imbecility of man more apparent than when he imagines all things, animate and inanimate, to have been created solely for his pleasure. There exists millions of suns, with their revolving orbs, which the eye of man has never witnessed, and myriads of animals,

on this globe and others, enjoying their sports and pastimes unheeded and unseen by him. How, then, could they be created for his sole use?" Or, as POPE well said:—

'Ask for what end the heavenly bodies shine.
Earth, for whose use? Pride answers—"Tis for mine;

For me kind nature wakes her genial pow'r,
Suckles each herb, and spreads out every flower;
Annual for me, the grape, the rose renew,
The juice nectareous, and the balmy dew;
For me the mine a thousand treasures brings:
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me rise;
My foot-stool earth—my canopy the skies!
Has God (thou fool) worked solely for thy good,
Thy joy, thy pastime, thy attire, thy food?
Who, for thy table, feeds the wanton fawn,
For him as kindly spreads the flow'ry lawn.
Is it for thee the lark ascends and sings?
Joy tunes his voice—joy elevates his wings.
Is it for thee the linnet pours his throat?
Loves of his own and raptures swell the note.
Know Nature's children all divide her care:
The fur that warms a monarch warmed a bear.
While man exclaims—"See all things for my use!"
"See man, for mine,"—replies a pamper'd goose,
And just as short of reason he must fall,
Who thinks all made for one, not one for all."
(Applause.)

"But what will you do for leather, boots, and shoes, &c.?" said others. Vegetarians were often reproached for using leather, which, it was said, could not be always obtained without the slaughter of animals. They had thus to suffer for the practices of society. Just upon the same principle as those who abstained from alcoholic liquors had to suffer for the conduct of their misguided fellow-men. They had to pay for the existence of 60,000 drunkards, and nine-tenths of the crime in England. Thus they lived at a disadvantage from the doings of others, in as much as the demand for articles of clothing for Vegetarians was not of that extensive character which succeeding time would secure. But let society embrace their views, and, depend upon it, they would easily procure a substitute for leather. It was but another question of demand and supply. Let the demand for a substitute be general, and that substitute would be found. It had always been so, and they might rest assured from the time men should cease using the flesh of animals as food, they would make it commercially practicable to supply boots and shoes without the use of leather (as was now partially done), and which would render it perfectly unnecessary to destroy animals for these purposes; if, indeed, that were so now. If they wished an illustration of demand and supply, let them see what the Penny Postage system had done in that respect. In the old clumsy method that existed previously, the quills of geese supplied the world with all the pens that were then needed; but from the time that that blessed system came into operation, and progress and light had spread over society,

their came to be millions of letter-writers, and the demand for pens could never have been supplied from the goose's wing; and as demand called for supply, the result was, the millions of steel pens which were everywhere in use. (Applause.) But, "don't tell me," said the man accustomed to flesh-diet, "that I am not a different man upon mutton and beef, than I should be if I partook of vegetable productions—do not say, I don't feel different after a chop or steak, than when I abstain from them." Yes, he granted, at once, that every man who partook of flesh was different; and one considerable difference was, that he was very apt to go to sleep after his dinner. He usually wished to pass an hour or two after that meal in that semi-sleepy state which bespoke the absence of ability for either mental or physical exertion. But it was almost the universal experience of those who became Vegetarians, to be emancipated from that torpidity of the system; and they could study or work after their food as well, or nearly as well, as they could before. (Hear, hear.) In that particular, he knew that there was a difference, and so there was in relation to the effect of flesh on the system, otherwise. The stimulation of flesh was miserably deceptive, and every man who partook of flesh added a febrile action to his system—a feverish action—which was set up in degree (though somewhat less) answering to that produced by the consumption of alcoholic liquors. It was similar to the effect which would be produced by a glass of brandy after a dinner of vegetable food; and it was that which led an eminent medical man to declare flesh-meat to be "the brandy of diet." There was a sort of febrile action produced, which made the pulse more rapid; the activity of the body consequently stimulated, increased, and that stimulation, men mistook for strength; whereas it was merely that sort of stimulus which was derived from taking alcoholic liquors, and altogether apart from the nutrition of food. In lashing up the system to that fast-living state, man became mature earlier, and the symptoms of old age appeared before their proper time. They found from the researches of BEAUMONT, and other medical men, that these had always been the characteristics of the consumption of flesh in the mixed diet, whilst by living upon the simple productions of the vegetable kingdom, man made more gradual progress to maturity, and maintained a calmer and more enduring existence to an advanced period, free from the liability to entertain attacks, not only of fevers, but of that dire scourge, cholera, which had never been known to carry off one person from the ranks of the members of the Vegetarian Society. (Applause.) When the cholera made its appearance in America in 1832, and again

in 1849, as in this country, it entered certain families, and took members from them; but they were those only who partook of flesh, whilst the Vegetarian portion of those families escaped; (cheers) and that fact was probably mainly to be attributed to the presence of that febrile action which he had described, and to the absence of that condition in the Vegetarian members of those families. There was, however, a popular belief, that flesh meat was "sooner digested than vegetable food." There was, also, a most important series of facts upon that subject which completely settled the question. Dr. BEAUMONT, for nearly ten years, experimented upon a man who had had a gun-shot wound in his side that exposed his stomach; and after he recovered his complete health and vigour, he found that barley soup digested in 1 hour 30 minutes, soft boiled rice digested in 1 hour, eggs (variously cooked) in 2 hours 37 minutes, custard in 2 hours 45 minutes, whilst chicken broth, the food recommended to delicate patients, took 3 hours to digest, chicken 3 hours 15 minutes, roast beef 3 hours, broiled mutton 3 hours 15 minutes, broiled veal 4 hours, roasted duck 4 hours 15 minutes, and when they descended to that animal which Dr. ADAM CLARKE had well pointed at, as "the animal cursed under the law, and never to be a blessing under the Gospel," he alluded to the unfortunate pig, (laughter;) whilst they could digest soft boiled rice in one hour, they must carry roast pork at least 5 hours and 15 minutes. (Laughter and cheers.) He would apologize for medical men in their advising a meat diet, and might say they had frequently to humour the wishes and prejudices of their patients. They were not yet by any means completely informed upon the subject, and society compelled them to do that, however their judgement might rebel; and their pecuniary interest prompting them to grant that which they knew very well their patients would obtain elsewhere, if they refused, the question seemed left in doubt, and this, even amongst those who had given attention to these new facts, who were by no means a numerous class. They could readily perceive how much medical men were under the control of their patients in relation to appetite; and it was only necessary for the public to become acquainted with the recent revelations of science and experience on this subject, and medical men would then soon cease to advise what an enlightened popular opinion would ere long condemn. (Hear, hear, and applause.) There were in the Vegetarian Society, at least twenty medical practitioners, already, who, in their private practice, at least, like Dr. MATSON of Boston (U. S.), affirmed, that though formerly they, in common with their medical

brethren, had once considered flesh-meat essential to the most complete nutrition of the system, having giving attention to the facts supporting the Vegetarian practice of diet; they had seen abundant reason to change their opinions, and now advocated, and practised abstinence from it. They must not expect too much, however, of medical men, for it would probably peril much of their practice, if they came forward and publicly stated their views in relation to the Vegetarian principle. Again, people frequently remarked: "though we must acknowledge that flesh is dear, still it goes so much further than vegetable food; it is so much more nutritive, and, therefore, in the long run, flesh may be said to be much cheaper." The fact was, man had adopted flesh as an ordinary article of diet, to the grossest violation of every principle of political and domestic economy. Did they not know that to build up the flesh, blood, and bone of the body from certain articles of Vegetarian diet, would only cost £1 2s. 6d. per 100 lb.; whilst to produce the same results from flesh-meat, would cost from £10 to £15! The comparative cost of flesh and farinaceous food was little understood: 100 lb. of barley meal at 6s. 3d., which contained 15 per cent. of water, would cost 7s. 4 $\frac{3}{4}$ d. per 100 lb. of solid matter; 100 lb. of the solid matter of beans, at 6s. 11 $\frac{3}{4}$ d. per 100 lb., would cost 8s. 1 $\frac{1}{4}$ d.; of wheatmeal. 100 lb. of similar matter, at 9s. 6 $\frac{1}{4}$ d. per 100 lb., would cost 11s. $\frac{1}{4}$ d.; 100 lb. of the nutritious part of peas, at 10s. 5d. per 100 lb., would cost 12s. 4 $\frac{1}{2}$ d.; while 100 lb. of the lean of beef, the "roast beef of old England," which some had so vainly striven to make the "staff of life," since bread was, and ever would be; (hear, hear;) this article, at 50s. per 100 lb., containing, as it did, 63 $\frac{1}{2}$ per cent. of water, would cost £11 4s. 3 $\frac{1}{2}$ d. ("Hear, hear," and cheers.) Thus they would see that men had much to unlearn, and many old notions in defence of the flesh-eating practice which did not result from reasoning, but from habits formed, in most instances, before reason was matured. If they looked for a familiar illustration of the folly of eating animals, he might adduce the facts of the American pig-feeder, who could only live 100 days on the 200 lb. of pork produced from 15 bushels of Indian corn, whilst that amount of excellent food was itself sufficient to have kept him at one quart per day, in vigorous health, for 480 days. (Laughter and applause.) He might call attention to the motto, before them, a quotation from PLAYFAIR, on the subject of nutriment, which stated, that there was only 25 lb. in 100 lb. of flesh which was purely flesh, the rest being simply water; whilst peas, beans, and lentils, contained from 29 to 33 per cent. of the very

same principle, and from 48 to 51½ per cent. of other equally important matter, in the form of carbon, for sustaining the heat of the animal economy. (Hear, hear.) LIEBIG, again, showed, in relation to the popular impression that there was superior nutriment in flesh to that in vegetables, that the nutriment of flesh was vegetable nutriment transferred from the vegetable kingdom to the body of an animal, and could thus be merely taken in a secondary way.* (Hear, hear.) In fact, he had shown that articles of food contained two great principles of life; that which went to form blood, and that which maintained the heat of the body; and these two principles were most abundant, not in meat, or any kind of flesh food, but "in peas, beans, lentils, and in the roots and the juices of what are commonly called vegetables." In fact, it was found throughout nature, that that which was most essential to health and the sustenance of the body, was ever the cheapest, and the nearest to man. Air, water, and light, were all easy of attainment; and upon the principles of pure diet, it was discovered that that food which was cheapest, was also the best; and that the flesh, blood, and bone of the system could be best sustained on that food which was obtained in the nearest and most direct manner—from the bosom of nature. It was ascertained, that the land devoted to produce flesh meat would insure vegetable food for an immensely increased population. Taking the population of Great Britain at 27,000,000, and the available land at 63,000,000 acres, they could support 5,250,000 on an exclusive beef diet, 189,000,000 on wheat, and 567,000,000 on potatoes, without counting additional produce from improved culture. (Hear, hear, and cheers.) How important, then, was that question! Nature had taken better care of us than we, in the diseased practices of society, seemed willing to take of ourselves. There was, in the one system, abundance and to spare, whilst the other would inevitably lead to scarcity. Those were facts in relation to political economy, worth considering; for they showed that they could feed millions upon vegetable productions where they could only feed a very limited number upon flesh-diet. (Hear, hear.) He would commend that excellent work, *Fruits and Farinacea the Proper Food of Man*, by that talented author, Mr. SMITH, of Malton, to their attention, and particularly the important conclusions drawn from the abundance and plenty of the Vegetarian system, as contrasted with the scarcity necessarily resulting from making flesh meat a principal article of food. In support of these views, let them look, too, at the sheep walks of Scotland. The price which mutton obtained,

had induced the proprietors to expatriate the honest and industrious inhabitants of those districts, and to convert the land into most extensive "sheep walks." Let them look, also, at the condition of Ireland during the last ten years. What a deplorable picture it presented! Famine and emigration had certainly been the great causes of the dearth of population, but were we justified in thinking them the sole causes? Had there not been another agent at work, in the appropriation of agricultural land to the purposes of pasturage, thereby expatriating many from their native soil? In the county of Roscommon, where the decrease had been the most, amounting to 31 per cent., it was there—in that beef-producing county—that the conversion of land to pasturage had been effected on the largest scale. It was thus, not merely a question of individual experience and practice, but it materially affected the great mass of the people, and became an important social, and political question. (Hear, hear.) There was, however, one great social argument upon that subject, which was adduced to support the consumption of the flesh and blood of animals. As a society, Vegetarians did not wish to interfere with the conscience of any man, and those who joined the Society, did so because they believed it was good to abstain from flesh as food. They might entertain fifty opinions upon the subject, but they were banded together upon the idea that it was good to abstain from one motive or other. There was the most complete freedom upon that subject, in relation to the views entertained by each member. But on the subject of this strong social objection, that the system was opposed by the sanctions of Scripture, did they not remember that war, intemperance, and many other offences had been, at one time or other, attempted to be supported on similar grounds? Did they not know that capital punishment, which still disgraced the nineteenth century, (Applause.) was said to be sanctioned by Scripture? And so with the slaveholders, who went to Scripture, and showed that there was authority there, for keeping slaves! Did they not wonder that such men could do so and not hang down their heads for very shame? (Hear, hear.) He rejoiced to know that those things were passing away. (Applause.) Their great master had said that because of the "hardness of their hearts" those things were permitted; and it was of essential importance to distinguish between what was thus permitted, in consideration of man's fallen condition, and what was first appointed by God in creation, when man was upright. Let them, then look well to the parts of Scripture whence they drew their authority; and

* See *Vegetarian Messenger*, p. 6, vol. i.

if they did not follow the permissions of a fallen and rebellious people, they would find, in practice, that the system was most important in its relation to external creation, as well as in accordance with the connections of all truth. Let them look into nature and science, to discover the proper food of man, and they would find that the facts of creation spoke, also, as the voice of God in creation; and they might rest assured that, whatever were their limited conceptions upon that subject, they would never find the expressed facts of God's creation, based as they were on great principles and connection of truth, at variance with the written law, rightly understood; since what was true, and in accordance with science and philosophy, was also beautiful, and in harmony with the correct interpretation of Scripture. (Hear, hear.) Certainly they might see that flesh-eating had been permitted to man in inferior habits. They saw that when the Jews were in the *wilderness*, that they lusted after flesh, and when their demand was supplied, a curse fell upon them whilst the flesh was in their mouths. They might look to many passages of Jewish history and see that whenever flesh was eaten, it was a permission, and not a sanction. And then [looking to the tablet on which "the Appointment" was inscribed], they saw there the real appointment of man's food; and did they suppose that God was ever inconsistent with himself? (Hear, hear, and applause.) Did not science proclaim precisely what God had declared in his written Word? Did not domestic economy show that flesh-meat was much dearer than vegetable food? And thus, whilst the Appointment of the Great Creator declared in the beginning, that grain and fruits were the proper food of man, the same great principle was declared by science in 1851. (Applause.) It was, however, from experience, that a man could best become convinced. It was said: "he that doeth truth, cometh to the light." But so long as men partook of alcoholic liquors, so long were they in the dark as to their deleterious effects, and the mischief they produced upon the peace of society. And he spoke from a critical observation of facts, when he said, that just as the glass of wine blinded men's eyes to the evils of alcoholic liquors, so were men in their consumption of flesh, compelled to look, as it were, through shreds of beef and mutton, obscuring their clear mental vision, in relation to that subject. (Laughter and cheers.) They must progress in those principles; they could not look down to those practices of society which, as the editor of the *Westminster Review* had said, were doomed to vanish under the light of human reason; but they must look earnestly up and onward, for that condition of man

in which mercy would become a ruling principle of the mind, instead of selfishness. (Hear, hear.) Thus, then, it was that they had men, like many who honoured them on that occasion with their presence, who had abstained from flesh for 42 years, and who had realized the truth of the great benefits which belonged to those important principles of life. (Applause.) The PRESIDENT then concluded his address, by calling the attention of the business men of Liverpool to the subject of Vegetarian diet, as calculated to promote, in a practical way, the interests of all who required the active exercise of their faculties, and who desired to make the best possible use of life. (Loud and long-continued applause.)

The choir here performed with good effect:

"There's a good time coming, boys."

The PRESIDENT said he had the honour of calling upon one of their guests to address them, who had travelled 3,000 miles to be present in England at that time, and principally, he believed, to be present at that meeting. He spoke of the Rev. Mr. METCALFE of Philadelphia, who had carried out the Vegetarian practice for 42 years of his life. (Loud applause.)

The Rev. W. METCALFE was heartily welcomed by the meeting. He said, after an absence of 35 years from the land of his nativity, he had returned to meet them on that joyous occasion. He appeared before them as the representative of the American Vegetarian Society, an institution which had been established in that country on principles similar to those which had been so eloquently presented to them that evening by their worthy and excellent president. Without being subject to a charge of egotism, he might be permitted to say he stood in their presence as the oldest public advocate of the principles of Vegetarianism in the United States. Many others had advocated those principles there, but none other for the period of 35 years. It appeared to him that a new generation seemed to be entering upon the field of advocacy occupied by their predecessors, and it was heart-cheering to see them engaging in it with such zeal and earnestness. (Applause.) The time had been when the advocates of the Vegetarian principle were looked upon as fanatics; as advocating principles that were at variance with everything scientific, everything physiological, everything that was presented to them in the testimony of the sacred records. (Hear, hear.) Now, the case was very different: Vegetarianism was not only respectable, but everywhere respected. The subject was everywhere treated with deference. There were few to be met in society who were not willing to listen to what they had to say in illustration of those "heaven-born" principles. (Hear, hear.) It had

been remarked that the force of popular opinion had led mankind in many respects. They were all aware of the force of public opinion in relation to all scientific discovery. It had required time for the introduction of everything which had tended to advance the happiness of the human family. (Hear, hear.) He might advert to the prevalence of those superstitions, not only in relation to their drinking and all other habits, but even to the common occurrences of life in connection with certain days. They knew that, according to those superstitious notions, there were certain days of the week looked upon (at least it was the case in the United States, and he knew it used to be the case in England) as doomed to misfortune; that it would be quite improper for men to undertake any important matter on certain days, and amongst those doomed days, Friday was particularly conspicuous. But whenever men came to the light of truth, they practised a disregard of all those superstitious notions, which otherwise would have possessed their minds. He would illustrate this by certain facts. His friend, the President of the English Vegetarian Society, sent him a very pressing invitation to be present on that occasion. That invitation was written on Friday, the 13th of June; he received it on Friday, the 27th of June, and left his home on Friday, the 4th of July, and he appeared before them on a Friday. (Cheers.) Those simple facts tended to show that man, under the influence of the elevated principles of Vegetarianism, disregarded those kind of superstitious views; and, he might be permitted to say, in relation to their drinking habits, it had been commonly thought those were necessary for the purpose of enabling them to perform the various duties which devolved upon them in their respective spheres of life. The principles which had been so eloquently advocated by the friends of temperance had shown the fallacy of that opinion, and need not be further remarked upon. He would not now dwell upon those popularly delusive views of the effects of imaginary stimulating liquors and stimulating food. The testimony of the Scripture had been adverted to. He would advert to the motto before him—"They shall neither hurt nor destroy in all my holy mountain." What was the import of that declaration? Was it not usually understood as an indication of the effect which that better dispensation which was to be introduced into the world would have? Was it not intended to illustrate the effect which the principles of the everlasting Gospel were intended to produce upon mankind? Christian professors said they hoped to behold the coming of the Millennium.—They hoped that there is,—(as had been eloquently sung)—"a good time

coming"; but had they ever thought of such a thing as a slaughter-house in unison with the existence of the Millennium, when peace should cover the earth, and when man "shall neither hurt nor destroy?" (Hear, hear.) If they were to appeal to the testimony of the sacred Scripture they should go through it, according to the teaching of the Apostles. They were not to turn to Scripture for the purpose of confirming a preconceived opinion; but in order to "prove all things, and to hold fast that which was good." Did those who looked at a sacred oracle do so because they wished to be governed by its commands, or rather, did they not turn to it because they wished to find what they could construe into liberty to indulge in those appetites and practices which were in accordance with their own desires? (Hear, hear.) On the 15th of May, 1850, a number of individuals who had long been favourable to the dissemination of Vegetarian principles, assembled in New York; they consulted together; organized an Association; adopted a constitution; passed resolutions expressive of their principles, and became an acknowledged and recognised association, professedly for the purpose of making known more fully the effects of Vegetarian diet on the well-being of the human family. (Hear, hear.) In September last, the Association held its first annual meeting. On that occasion, they had endeavoured to give such a banquet as that before them, and upwards of 120 sat down. Addresses were delivered by a number of gentlemen, many of them medical professors, advocating the principles of Vegetarianism. (Hear, hear.) The proceedings were published, and widely circulated on the other side of the Atlantic. Besides this, on that occasion, they endeavoured to devise means for the purpose of starting a periodical or journal, to disseminate the principles more extensively throughout the country. Means were raised by a few active individuals to give a beginning to the undertaking. (Hear, hear.) The journal was commenced under the auspices of the president of the society, Dr. NICHOLLS, and himself, each volunteering to perform the duties of editors, without any compensation, during a period of at least twelve months; and upwards of 250 subscribers had been obtained upon the occasion to which he referred. (Hear.) In this way they had endeavoured to present to the American people, a view of the principles so eloquently expressed to them that evening. That periodical still continued, and would continue, until the principles were more extensively known throughout the whole land. On the 18th of September next their second annual meeting was to take place, at which time he would have the pleasure of

reporting to his American brethren the very great gratification he had experienced in beholding the assembly before him, and in participating in that interesting scene, as one who rejoiced in the propagation of means calculated to elevate and improve humanity throughout the world. (Great applause.)

The PRESIDENT said he had next the honour of calling upon a gentleman who had advocated the principles of Vegetarianism far and wide in his extensive travels, he referred to

Mr. WILLIAM WARD, who, on rising, was greeted with enthusiastic applause. He said he was delighted to have an opportunity of meeting them all on that occasion, and could but congratulate them on their looking so well, whilst they would see that he had not suffered from his continuance of Vegetarian diet. (Laughter and cheers.) Upon the former occasion (the Banquet in Salford, in 1850), he had said that these were not the times for keeping our eyes closed, or our ears stopped, but that mankind generally, were beginning to perceive that they must open their eyes and ears, and be willing to investigate, and see into things, and not take things for granted. He was pleased to be able to say that, more or less, individuals were beginning to see that they had each an originality which required to be unfolded; which must be developed; and although they might feel their inferiority when comparing themselves with great men whose works they might read, or whose speeches they might hear, or with whom they might come in contact, yet they could but feel, however insignificant they might be, that they, too, had something to perform, which *they* only could do. Hence, men began to feel more and more the value of their own being, and the importance of considering their life as they ought to do, with reference to the unfolding of that being. (Applause.) They could but see that they had made a great mistake. In former times it was said of the Great Teacher, and the great preachers, that "they who have turned the world upside down, have come hither also." That was said of old, and of course was said then, as well, and there were many individuals who did not hesitate to apply the same remark to the teachers of Vegetarianism; and he did not wonder at it, for it was true they wished to turn the world upside down; and to express his own opinion, he would say, the world must be turned upside down, for the very reason that it was at present turned the wrong way, and simply wanted turning right. (Applause.) There were people who were, by mistake, called *independent*, but whom he called *exdependent*; viz., those dependent upon wealth and exciting circumstances. They talked about independent people being

people who had plenty of money, and kept plenty of servants, and had no occasion to do anything for themselves; why, it frequently happened, that such were the most *exdependent* people in the world. (Hear, hear.) They could do nothing for themselves; they certainly had not to work for their living, for they were certain to have every thing brought by servants for their use, and had no inconvenience to put up with; but what did they lose? Why, they lost health and vigour—they lost the reality of life, and they lost the virtue of life. Life itself was a luxury, and did not need any stimulus: behold children in all their vigour and buoyancy of youthful life, they needed no stimulus; they did not need beer, wine, or meat; they were happy enough, and why? Because, fortunately, their relation to the centre or Source of Life had not been disturbed. And so, in following the original instincts and habits of man in relation to food, they, in some degree, returned, and became related to the Source of Life; and, in proportion as they did so, they began to feel the advantages of that relationship; and to feel that life itself was a luxury, and that they were not dependent upon external circumstances! (Applause.) Dr. FRANKLIN, they knew, was a very independent man; and when he had written something in his newspaper which was not exactly approved of by his wealthier patrons, one of them informed him, that if he continued to write in that strain, many of his best supporters had determined upon withdrawing their patronage. He invited the complaining parties to dinner, and it was laughable to notice the consternation of the guests, when the covers were removed from the table. And what did they think was presented? Not even potatoes and peas—not even stale cabbages—(Laughter.) but what Dr. FRANKLIN began to eat was, "saw-dust pudding."* (Loud laughter.) It was not saw-dust, but it was called saw-dust, and it certainly looked liked saw-dust. The politeness of the guests was taxed to its utmost, and they could not get on with their dinner, whilst Dr. FRANKLIN seemed to eat his with pleasure; and, at last, he told the company, that he wished them to understand, that a man who could live upon saw-dust pudding, and drink cold water, as he could, needed no man's patronage. (Loud applause.) True independence was living from within—was having our relationship established so fully and completely with the centre and Source of our being, that we felt no dependence whatever upon the outward. The man who could live upon 3d. per day as he could, and 6d. he should consider sufficient to promote luxuries, (Laughter and cheers.)—was

* An American pudding made from wheatmeal.

really independent; though he might not exist upon that sum, nor did he mean to say it was desirable to carry it to that length, but it was a delightfully happy discovery to make, that they could do it. (Hear, hear.) Did not that conviction relieve them at once of a burden and anxiety, about procuring the means of subsistence? Did they not know that it was in having so many luxuries that they brought on themselves troubles, anxieties, and perplexities about their expenses? How seldom did they meet with a genuine, happy, peaceful, countenance! He had looked about the streets of Liverpool, and he scarcely observed one on which were not impressed lines of anxiety! If people had anything like gaiety, it was that sort of enjoyment which they called a "flare-up;" it was not permanent peace. (Hear, hear.) No, there was no permanent peace, no true satisfaction, without that relationship with the centre and Source of our being; and it was for that reason, that they proposed to adopt Vegetarianism; or, at least, that was his argument. He admitted that amongst the number of those who composed the Vegetarian Society, there were those who followed it out upon different grounds, and he was happy to say the Society stood upon a very broad basis. (Hear, hear.) Provided anyone had made the experiment of abstaining from the use of animal-flesh as diet, any peculiar notions, principles, or ideas, which he might have, could be entertained independently of others. Those who had made the experiment knew it to be so good, so valuable, and so advantageous, that they were glad to get people upon any ground, and they could not keep it under a bushel. (Hear, hear.) He believed the world was more mistaken than intentionally wrong; he did not believe with reference to the badness of mankind, all that some people believed. There was more goodness in man than they were generally aware of; and there was more mischief done from their making mistakes than from any intentional wrong doing. (Hear, hear.) They might find an immense amount of evil on the outside of things, but if they would only go deep enough, and be patient enough, they would find that there was a great disposition to improvement, in what he might designate the coal mine of man's existence; there was even a grain of gold worth digging for; a something that recognized him as being a son of God—something that told him of his high and holy origin. Everywhere, they found a demand for truth, for beauty, for goodness. They wanted harmony in music; they wanted beauty in proportion in form; they could not do with ugliness in any thing;

they could not do with filth; they could not do with dirt; they could not do with ignorance. They were beginning to get cleanliness adopted in the streets: they had in London "Street Orderlies." Every few yards they ran against a man with a glazed hat, whose duty it was to see that there was not a bit of dirt allowed to remain in the city of London for five minutes. (Laughter.) He attributed all those indications of improvement to the powerful operations of that Spirit which was everywhere to be observed purging mankind of their evils. The Vegetarian demonstration was one sign of the earnest desire to have a right spirit:—a beautiful spirit—they would have what was noble, brave, virtuous, and good; and they would no longer be satisfied with what was paltry, mean, and insignificant. He said the signs of the times were great and grand. He should never forget his entrance to the Great Exhibition: he could not look at any one thing particularly, but was obliged to be led to look to the Spirit which he believed was the originator of all that he saw there. There he saw France, America, India—all the other nations, brought together and exhibited before him in that one point, as it were, of space! To him it was indeed a delightful scene, to see those different nations brought together, and to find something that was excellent in England, Scotland, Ireland; excellent in India, in Australia, and in every other country. There seemed to be one Spirit at the bottom of the whole. It was to him as a large concert of musicians, playing in delightful harmony. (Applause.) He was a Vegetarian, because he wanted to give the freest opportunity to that Spirit to make all that it wished him to be. He wanted a true, full, and complete relationship, to that Source of Life which he should call "*Love, wisdom, and power*;" the one Spirit, the *one centre*. He meant to say it was not difficult to show that Vegetarianism had a relation to the bringing about of that union with the Spirit of God, of which he had spoken. With regard to the first—Love. Man could not partake of the flesh of animals without violating the loveful instincts of his being. Which of those who were parents would like to lead their child to a slaughter-house, to see a favourite little lamb killed. He meant to say there were few amongst them, or even those who still continued in the use of flesh-diet, who did not, in some moments of their life, regret the existence of such places. Yes, those who still believed it necessary, could not help regretting that supposed necessity; because they did feel that it was a violation, and they could not look upon the slaughter-house without seeing its inconsistency with

humane and right feelings. (Hear, hear.) He rejoiced to say, that the city of London did not want Smithfield there any longer. This was a great deal to those who had the eyes to see, that they were going to remove the nuisance of the slaughter-houses; and by and by they would remove the nuisance of flesh itself—no longer suffering the noble human stomach of man to be the grave of murdered flesh! With relation to *Wisdom*—who did not believe that a Vegetarian diet, a proper farinaceous and fruit diet, was conducive to a clear intellect. SIR ISAAC NEWTON found it to be so. There were a vast number of instances, of persons of intellect combined with Vegetarian practice, and who, whenever they were required to perform any arduous undertaking, had availed themselves of the benefits of vegetable diet. (Hear, hear.) When he adopted Vegetarianism, he found himself increasingly comfortable in body, and much lighter in spirit. If there was a schoolmaster present amongst them, he should like to know, if he wanted to give a lesson in mental arithmetic, whether he would think of preceding it by a good hearty dinner of beefsteaks? (Laughter and cheers.) They would know that such food would not tend to develop the intellectual faculties, if they would only make the experiment. They would be astonished to find how much clearer would be the intellect by adhering to vegetable diet. They did not know what a mind they had got until they allowed it to become fairly developed. There was not one of us who really knew *what* was within. He could not say that the world itself was more than a tendency to being. They knew nothing yet—they knew nothing of what was in store for them until they threw away what clogged the entrance to real life, and he felt that animal flesh was one of the great clogs to man's progress. He now came to *Power*. Not only living beings and knowing beings, but doing beings also, were required. An active organization, that owned the *best kind* of body, the clearest intellect, and most loving spirit, was what the spirit required. He did not believe in ugly bodies. When he met an ugly body he knew it was not right—there was an instinct within him that told him it was not right. And when he read in church-yards the memorials or notices of the deaths of infants, he felt it to be a reproach. There was something wrong in all that. He only asked them to investigate the matter, and see if there could not be some improvement effected. They would see the necessity of more power and vigour in the race. Since he became a Vegetarian, he had saved one day at least, in a week. He was a commercial traveller, and that amount of time was of great consequence to him. He had to walk about the large

towns with a packet of samples, and he worked like a Briton for orders (laughter and cheers); and he actually should not exaggerate (for they did their cause no good by exaggeration), (Hear, hear.) if he were to say he saved two days in the week; but to be within compass, he would say he saved at least one day in every week, in consequence of his present habits. (Applause.) That they knew was something for a man of business to consider. He was quite sure his blood was more wholesome. It was not "blubber," it was not "fat" which were now sought. Men were beginning now to think that a great rotundity was not required to constitute health. (Hear, hear.) He believed over-eating did as much harm as over-drinking, although its effects were not perhaps so soon visible. He hoped he had at any rate succeeded in convincing them, that he believed that the Vegetarian mode of diet was most conducive to the full and complete development of man's being, and the harmonious relationship of humanity with what he would call the divinity, for that was the end of all being. They were beings of progress, and the end of that progress was union with God, and nothing less than that could satisfy them. It was God's purpose to bless man in that way, by enabling him to co-operate with him. It was to regenerate their souls—it was to renew them in the spirit of their minds. There was certainly something for them to do. They could no longer act as if they were unaccountable; but they must learn to find out the laws of their being in relation to their development, and not let the unfortunate "I like it"—that tyrannical slave-master—any more rule and govern within them; but to let the Spirit of *love, wisdom, and power*, become their Ruler, Governor, King and Lord. (Loud applause.)

The PRESIDENT said he had just been requested to inform the meeting, how the business men in Liverpool could best get supplied with Vegetarian fare, this being a difficulty besetting those desirous of giving the system a trial; to which he replied, that it was only necessary for five or six gentlemen to agree together, to induce the landlord of any respectable inn to provide them with a Vegetarian dinner, daily, and the object would readily be attained; and as far as the diet was concerned, he felt confident they would find it replete with variety, and the gustatory enjoyment would be far greater than that derived from the ordinary preparations of dining-houses. (Hear, hear, and applause.) Like other questions which had been discussed, it was one of demand and supply. He then had the honour of calling upon a gentleman who had advocated the

Vegetarian practice of diet in various parts of Great Britain, having travelled in relation to another reformatory movement, to which Vegetarians rejoiced to hold out the hand of fellowship, as well as to every improvement of our time, regarding them all as means to a great end. He alluded more particularly to the Phonetic reform in literature, and to Mr. BENN PITMAN, of Bath, who would then address them. (Loud applause.)

Mr. BENN PITMAN, who was most enthusiastically received, said, there was only time for him then to congratulate them on the occasion of the fourth annual meeting of that society, and to refer to the steady and rapid progress which the Vegetarian principles were making among all ranks and classes of society. But a few years ago, those principles had only to be mentioned, to be set down as absurd; but the utopia of the last generation had become the reality of the present! (Hear, hear.) The temperance reformers had been excellent pioneers to the Vegetarian movement, because they had prepared the public mind for investigating the laws which had relation to life, health, and disease—those laws by which health and happiness might be secured, and premature death averted. Those laws were as fixed and unchangeable as the laws by which the planetary bodies, the seasons and all nature were regulated. Instead of understanding them, however, people were literally killing themselves by their habits of eating and drinking; and thus all the evils of which they complained were brought upon themselves by their own folly. (Hear, hear, and applause.) He could refer with great satisfaction and pleasure to the visit of their esteemed president to Glasgow. Himself and younger brother, being engaged in Glasgow in disseminating the Phonetic principles, felt great pleasure in devoting some time to the Vegetarian system, previously to Mr. SIMPSON'S visit; and when their commander-in-chief made his appearance, he had a densely crowded meeting; hundreds went away unable to obtain admission; and he had since learnt, that several Glasgow friends had since that time formed a local society, and from the extensive distribution of the reports through the newspapers, several hundreds of their Scotch brethren were then practising Vegetarian habits. (Applause.) The same was the case in all parts of the country. The subject only had to be mentioned, and the intelligent among all ranks and classes were willing to investigate it. That must be gratifying to those who were labouring for human progress. The present were a sort of red-letter days, which marked their progress, and whilst they were most gratifying to those

who took an active part in the movement, they were encouraging to all who were Vegetarians throughout the world. It was an established fact, that people could really live and work, think and talk, without partaking of the grosser kinds of food in which men had been accustomed to indulge. He had enjoyed excellent health, and undergone much mental and physical exertion for a period of ten years on Vegetarian diet, and he knew it as a fact, that people in various parts of the British empire, who spent twelve and fourteen hours a day in hot factories and work-shops, were in far better capacity for such continued exertion, since they had adopted Vegetarian habits. He, in connection with his brother, was then on a walking excursion from Glasgow, on their way to London, and their rate of travelling was, on an average, thirty miles a day. (Hear, hear.) He would, in conclusion, most earnestly invite them to give the matter that thoughtful and calm consideration which it so eminently deserved; because, if those principles were thoughtfully investigated, in a majority of cases, the result would be a happy recognition of their truthfulness, and their adoption and practice throughout life. (Loud applause.)

The PRESIDENT referred again to the inquiry which had been made relative to travelling and calling at hotels whilst practising Vegetarian principles, and, as the subject was important, called upon Mr. WARD to communicate a word of his experience on the subject.

Mr. WARD remarked, that he was a commercial traveller, and lived ten months out of twelve at hotels, and he had invariably found, that if he asked with confidence for whatever he wanted, and showed a willingness to pay for the same, there was no difficulty in obtaining it. The previous day he had said to the waiter at an hotel, "I want a glass of water, and tell them to put down sixpence for it." "Sixpence, sir!" said the waiter in surprise, "what for water?" "Yes," said he, "and mind you call it water." (Laughter and cheers.) That was how he usually did; sometimes he told them to put down, "water, half-a-crown;" and whilst he dined almost every day upon a plate of peas, potatoes, and bread, he paid, of course, just the same as others for his dinner; and when that was understood, there was always a willingness to oblige him. (Applause.)

The PRESIDENT said there were two more speakers to address them, and some further experimental information would thus be afforded. He thought the next speaker would meet a popular prejudice; he alluded to that fast living and rapid state of existence which

classed a man of the healthy and vigorous to day, and which not unfrequently announced him as dead of apoplexy on the morrow. (Hear, hear.) Popular prejudice had been grossly mistaken in that matter, in relation to large corporations; but permit him to say, a Vegetarian Alderman was not altogether unknown. He had great pleasure in introducing Mr. ALDERMAN HARVEY, of Salford, to address them. (Applause.)

Mr. ALDERMAN HARVEY was cordially received. He said that the remarks made would be of a practical character. He well remembered the time when he first commenced advocating Vegetarian diet; it was then supposed that those who adopted it were just fitted for a lunatic asylum. (Laughter and cheers.) It was believed at that time to be impossible that the body and soul could hang together without the aid of animal food. But, however, forty years of practice had illustrated that the body and soul could hang together, and hang together healthfully too. (Laughter and cheers.) Mr. HARVEY proceeded to relate an amusing anecdote in relation to the refusal of a Life Insurance Society to grant him a policy, on account of its being supposed that he wished to "mortify the deeds of the body;" but, on his appearance before the board of directors, their ideas were completely changed, on beholding his robust and healthy appearance. When he partook of flesh meat, though of average health, he was of a gross habit of body, and whenever he got a wound, even though a slight one, it was very difficult to heal. A fact would illustrate this:—On one occasion he remembered that he had got bit by a gnat, through the stocking, and that the leg became irritated, and subsequently so inflamed, that he became lame for some months, great suffering being the consequence; but since becoming a Vegetarian, whenever he got a wound, he simply applied a cold water bandage, and it healed in the shortest possible time, much sooner than most people would believe. That showed the truth of what had been said in relation to the greater purity of blood formed from vegetables than that made from animal food. (Applause.) And it showed clearly, that vegetable regimen was much more conducive to the healthful condition of the body than animal food. He had little doubt but many would go from that meeting with a determination to try what the vegetable regimen would do for them; and if they did so, he had no hesitation in declaring, that they would improve in body and in mind; their years would be prolonged, and they would have good reason to bless God that they had been led to adopt the vegetable regimen. (Loud applause.)

The PRESIDENT begged to call upon a

gentleman who had also practised the principle for some time,

Mr. NELSON, who said he heartily congratulated the meeting on the success which had attended the public labours of their excellent President. They were cheering signs of the times, and they had awakened a response in his own heart, to which he felt bound to give utterance. He was delighted to find the people responded so warmly to the exposition of the Vegetarian principles; and particularly was he delighted that Vegetarians had so warmly responded to the sentiment of the President in relation to the abolition of capital punishment. (Applause.) He wished to express his heart-felt thanks to their esteemed President for his labours, and for presiding at that meeting, and to the ladies, who had so completely provided for their wants on that occasion. (Applause.) On the platform, they had some admirable specimens of what Vegetarianism would do. He was sometimes asked how he lived when he went out, and his reply was, he never sat down to table with a flesh-eating family, without finding ample food for himself. When at an hotel, he generally ordered about two dishes; he was sometimes so extravagant as to order three, but never more. A servant asked him the other day what he would have for dinner, and he said, "Green peas and strawberries." (Laughter.) "But," said the servant, "What will you have for dinner, Sir." He repeated his order, and said his friend, who was with him, would order the *et ceteras*. As his friend was not a Vegetarian, he ordered some salmon, and a joint of roast lamb (and he was a sick man, too), which, when brought, smelt so badly, that he could not touch it! (Laughter.) He left his lamb, and his salmon, and said he would have a Vegetarian dinner; and so his friend dined off peas and strawberries, as he had done, and had continued his Vegetarian dinners since then. (Hear, hear.) Men were hewers of wood and drawers of water, and were kept in a state of dependence and slavery; whilst, if they would only avail themselves of the Vegetarian system of economy, they might become comparatively free and happy. (Hear, hear.) It had often been said that the Irishmen were lazy; but he had invariably found, that if they paid an Irishman as they paid another man, he would do as much work. (Hear, hear, and applause.) It was stated by Mr. Cobden that the two men who did the most work, and attended the House of Commons the greatest number of hours throughout the session, were teetotalers; he might have added, that they were also both Vegetarians. He referred to Mr. BROTHERTON, and COLONEL THOMPSON. (Loud applause.) So that they would see, that the

men who were turning the world upside down, were not only extensively exerting themselves abroad, but had got into the senate house. (Hear, hear.) They were men of indefatigable perseverance and zeal. His own experience was such as to convince him of the value of Vegetarian diet, inasmuch as when he partook of flesh meat, he had a tendency to fall asleep after his meals, but since he had been a Vegetarian, his mind had been clearer and more active, and he believed his sympathies for humanity were deepened. (Applause.) He believed nothing was more opposed to intellectual development than feeding children on flesh meat (hear, hear); and he believed such a practice was one of the greatest blunders a parent could commit. He had heard even a butcher say, he wished it was made penal for anyone to kill a lamb. (Hear, hear.) And if such were the feelings of a butcher, what ought a well-ordered Christian to feel? He believed that the Peace Congress and the Vegetarian gathering about to take place in London, would present to the world some of the best men this little land could produce, and would have a most beneficial effect upon society. It was a happy thing to know that

"Man wants but little here below,
Nor wants that little long."

For it led them to discover that this life needed not to be so full of care, as it commonly was; that men might become free and happy with but little of the requirements of life. The speaker continued for some time, to show the elevating and moral tendency of the Vegetarian practice, and concluded by proposing a vote of thanks to the President, the friends who had come from a distance, and to the ladies for their services in conducting the Banquet with such excellent taste, skill, and judgement. (Loud applause.)

A WORKING MAN here rose in the body of the hall, in support of the vote of thanks, and added his practical testimony as to the fact of a great amount of physical labour being performed upon vegetable food, which had greatly conduced to his mental enjoyment, as well. He continued for some time to engage the attention of the meeting, and displayed an amount of firmness, and intellectual strength and ability, which was indicative of considerable cultivation, and had his remarks been well-timed, and in order, would probably have been well appreciated.

*MR. SCHOLEFIELD added his forty years' experience to what had been said, and in seconding the vote of thanks to the ladies, complimented them on the excellent manner in which they had provided for the present entertainment, and showed how much of the success of the Vegetarian movement depended

upon them in rendering Vegetarian diet acceptable to the tastes and appetites of mankind. (Applause.) The resolution was carried by acclamation.

The PRESIDENT, in reply to a question which had been put to him relative to Vegetarianism for mariners, begged to refer to the statements of Captain FINCH, in the August number of the *Vegetarian Messenger*,* as practical testimony, proving that Vegetarianism was good, either on sea or land. After stating the arrangement of the special trains for conveying the guests to different parts of Lancashire that evening, the President concluded the meeting by requesting them to disabuse their minds of the impression that what they had heard advocated on that occasion was anything new. It was not a new practice, and they earnestly commended it to the attention of those, who had, perhaps, for the first time that evening, given the subject a serious thought, as a practice which was as old as the world. It was not a new truth, but simply a return to old truth, which they could, by examining for themselves, amply verify. If they examined it, and reduced it to practice, they would find it to be truth which was verified by the appointment of man's food; a truth which, in the experience of all ages, was found excellent; a truth which scientific research had completely exemplified and confirmed; a truth which was pronounced *excellent* in the beginning of things, and a truth which in all subsequent practice had proved itself beneficial, as closely connected with the morals and happiness of mankind. They would find, too, that it was a truth which belonged to the carrying out of the most important principles of Christianity. That it was a truth which in its *practical realization*, tended much to expand the human heart in love to all mankind, and to bring men nearer to that condition so beautifully described by the prophet—"They shall not hurt nor destroy in all my holy mountain." No doubt that Spirit of truth, which prospered every well directed effort, would bless that happy gathering. He felt assured he answered for the ladies when he said, that they felt themselves amply compensated, in the satisfaction of having taken part in such a joyous and festive occasion; believing that what was true would gradually be seen to be true in the progress of the world towards the complete fulfilment of the prophecy he had quoted. (Loud applause.)

The meeting concluded at half-past ten o'clock, by the choir performing its concluding anthem. The company between each speech were entertained by the well-selected music of the choir, which seemed to give general satisfaction.

* *Vegetarian Treasury*, page 15.

VEGETARIAN SOIREE IN LONDON.

THE history of the Vegetarian Society, like that of an individual, becomes increasingly interesting, as the subject grows in importance in public appreciation, and becomes an object of attention among the great realities of a physical, intellectual, and moral world. Almost from the commencement of its existence, the Society has been regarded with considerable interest by the public press in the localities where its operations have been carried on, as will be well remembered by our readers; and such papers as the *Manchester Examiner and Times*, *Manchester Guardian*, together with newspapers in Cornwall, Worcestershire, and elsewhere, deserve to be mentioned as being forward in their careful reports of the Society's proceedings; and the Glasgow and Liverpool papers have more recently had opportunities of showing their friendliness to the Society, which they have largely availed themselves of, in giving, not only considerable space to the accounts of meetings which have been held, but, in some instances, by giving leading articles on the subject, and throwing their columns open to the free discussion of the system. Our Scottish contemporaries are still handling the subject with their usual acuteness and friendliness. The press throughout the country, is likewise giving more or less attention to what passes in relation to the movement in different localities; periodicals of various pretensions, from the *Working-Man's Friend*, the *Family Herald*, the *British Controversialist*, and others, to the bulky quarterlies, have, from time to time, devoted a considerable portion of space to the "new movement;" and now, in the fourth year of the existence of the Vegetarian Society, the Soiree in London has become the occasion of making the subject noticeable to the leading journal of Europe. The *Times* sets an example worthy of imitation, in giving a concise and faithful account of some of the principal facts which were adduced on the occasion; it precedes its excellent report by the following remarks:—"A great gathering of the Vegetarians and others interested in the cause of the propagation of abstinence and Vegetarianism, took place last night at the Freemasons' Tavern, to assist in the almost mystic rites of a Vegetarian soiree. To judge from the numbers of persons of both sexes that crowded the tables and the galleries, the new system of diet must be in the way of making many converts, and, unless the ladies and gentlemen that assembled in the Freemasons' Tavern are too favourable specimens of the health and the general well-being of that much sneered-at class, we

should say that the mode of life they have adopted, seems to do them much good. This applies especially to the female part of the company, whose quiet and less agitated systems seem to thrive marvellously under a more innocent regimen than the one which is universally adopted. Although only a soiree was announced, a cold collation was served, such as would have called a flush of honest indignation into the cheeks of a civic dignitary, for it consisted of savoury pies, bread and parsley fritters, moulded ground rice, blanc-mange, cheesecakes, and fruit, all of which dishes were consumed with an evident relish by the company. When this practical demonstration of the resources of Vegetarianism was over, Mr. BROTHERTON, M.P., who presided on the occasion, proposed the first and only toast of the evening, "The Queen;" and Her Majesty's health was drunk with loud acclamations in iced water, milk, tea, and coffee, and the national anthem was sung with great fervour and enthusiasm by the company. A poem was then read by one of the members of the Society, inculcating the old lesson that

"Man wants but little here below,
Nor wants that little long;"

and the various lines, as they were read, were sung by a company of singers, supported by the melodiously inclined among the guests."

The *Chronicle*, in addition to its report, gives a leading article of more than a column, mistakingly classing the Vegetarian movement among the results of the Anti-Corn Law triumph, and making observations, to which we shall reply in the columns of the *Vegetarian Controversialist*. The *Daily News* also enters considerably into the details of the speeches; and the *Morning Herald* presents more than two columns of valuable information on the subject, and precedes it by stating that "Tables were laid along the whole length of the spacious apartment, to which between 300 and 400 guests sat down, amongst whom there was a large sprinkling of ladies, whose good looks and exquisite complexions spoke more forcibly in favour of vegetable diet than any orator of the evening, however well supplied, as they undoubtedly were, with facts and figures. The tables were decorated with much taste with flowers, etc., and the whole scene was gay and animated. As the public may feel some curiosity to know the precise nature of the viands provided upon this occasion, we append the bill of fare, only remarking that the culinary processes which some of the

dishes had undergone, rendered them far more palatable than the mere mention of their names would lead one to imagine." This is followed by the bill of fare, which is the same as that used at the Banquet at Liverpool.* The *Advertiser* also, gives a report of the proceedings, and on the Tuesday following furnished a leading article on the subject, to which we shall take an early opportunity of replying. The *Illustrated London News*, of August 16, gives a good illustration of the Soiree, and in its abstract of the proceedings, says :—"A great gathering of Abstainers and Vegetarians took place on Thursday [Friday] evening week at the Freemasons' Tavern, in the Grand Masonic Hall, usually appropriated to festivities of another order. The meeting was announced as a Soiree; but a cold collation was served, which had a more ornamental appearance than a banquet of more *resistance*. The Vegetarian course consisted of savoury pies, bread and parsley fritters, moulded ground rice, blanc-mange, cheese-cakes, and fruit, all of which dishes were consumed with an evident relish by the company who filled the several tables, and whose healthy appearance betokened the benefits to be derived from the innocent regimen." The facetious *Punch*, also does his part, with his usual eye to the ridiculous, and asks Vegetarians to go still further, so as to respect the sensations of Vegetables also, and live on gravel! But we would rather laugh with than criticise our old and good-humoured critic. Most of the other London newspapers have given more or less favourable notice of the entertainment, and through their medium, the provincial press re-echoes the intelligence throughout the country. When it is remembered, that it took fourteen years to secure for the total abstinence movement the degree of public notoriety, which the Vegetarian movement has secured for itself in four years, we submit, that there is great cause for encouragement to persevere in the work we have undertaken, and to add to perseverance and determination, confidence in the success of this form of truth, which is an important element in securing that triumph of principle over custom and appetite, which every good man will acknowledge as desirable, and every philanthropist will strive to accelerate.

We cannot but take the present opportunity of rejoicing that the Vegetarian movement is thus placed before the public in its true position, as one of the social and domestic reforms for which our country is now so celebrated; and we trust that as the press proceeds in the further investigation of the subject, for the sake of the public, still

* See *Vegetarian Messenger*, p. 62, vol. ii.

further reason will be found for making prominent those economical and social facts and arguments, the appreciation and application of which lie at the foundation of that personal freedom and independence which is the only sure basis of all true liberty. There is abundant material in the Vegetarian system for the study of the social and political economist, as the press is already gradually beginning to discover; and with a return to the simplicity and manly integrity of the once famous Grecian, Spartan, and Roman greatness, combined with the greater light and liberality of the nineteenth century, it may yet be discovered by our popular journalists and statesmen, that the strength of a nation is closely identified with its domestic and personal habits; and that it is in the building up of every individual member of the community, physically and mentally, with the newest and best material from the boundless resources of nature, and according to the most enlightened principles of physiology, morality, and humanity, that the permanent success of every good institution can alone be secured, and the more complete rights and liberties of the present and the future maintained in all their sacredness and integrity. It will ere long be better understood that social and domestic progress is the natural and safe fore-runner of political advancement; for whilst it invigorates the intellect for the attainment of political advantages, it, at the same time, secures that complete appreciation of those advantages, without which they can be of but little value. The Temperance and Peace movements are happily recognizing this individual duty in promoting the further civilization of the world, and the very requirements of the present advancing state of society seem to demand that the eating habits of mankind should be placed on a philosophical system, rather than on the caprice of untaught inclination.

It will be a fact, long to be remembered in the annals of our country, that the year on which the nations met together in England, in the peaceful rivalry of art and manufacture, was the one in which one of the most successful efforts was made to bring the Vegetarian philosophy and practice within the pale of public recognition; and that contemporaneously with the greatest public demonstration ever made to proclaim peace to mankind, the daily and weekly press was enabled to announce the public celebration of a principle which not only proclaims health and peace to mankind, but which seals that proclamation with the announcement of mercy to all animated creation, thus securing in this triumphant year of peace and good-will, a completeness to its progressive character which, in the

further advancement of the world, will be more and more understood and appreciated.

THE SOIREE,

was held on Friday, August the 1st, at the Freemasons' Hall, Great Queen Street, Lincoln's Inn Fields. The beautiful room at Freemasons' Tavern is too well known to need description. It is one of the "gilded halls of the metropolis," and of its kind, is the most complete which could be secured. The marble statue of the Duke of Sussex, and the portraits of the other grand masters of the masonic order, seemed to be there as silent indications of past and passing periods, when dignity and honour was awarded to those who "carved the joint and quaffed the goblet," whilst the scene which was then animating that area, was an evidence of present and coming time, when temperance unites with "mercy and truth," to form a new era in the festive customs of society, indicating the "change for the better" which is gradually working its way into the domestic circles of our country, whilst the air of cheerfulness and glee, unmingled with the fear of consequences which unavoidably accompanies the more thoughtful to Bacchanalian festivities, showed the advantages of the change in striking contrast. Although the Annual Banquet of the Society had been so recently held, this Soiree was attended by from 300 to 400 guests, some of whom were from Scotland, Lancashire, Cornwall, and other remote parts of Great Britain, whilst the Continent, and America, contributed their representatives to add universality to this national demonstration of attachment to humane and merciful principles.

JOSEPH BROTHERTON, Esq., M.P., occupied the chair, and was supported on the right by the Rev. W. METCALFE, of Philadelphia, U. S. JAMES SIMPSON, Esq., President of the Society, Mrs. JAMES SIMPSON, Mr. WYTH, of Warrington, Mr. JAMES GASKILL, of Hulme, and Mr. PALMER, of Birmingham; and on the left by the Rev. G. B. WATSON, of Methven, Scotland, Mr. ALDERMAN HARVEY, of Salford, Mrs. HURLSTONE, Mr. De WOLFE, of America, Mr. SCHOLEFIELD, of Manchester, and Mr. NELSON, of Manchester. The following ladies presided at the tables, which were arranged in five long lines, occupying the whole Hall, and joining a transverse platform table on the dais at the top:—Mrs. JAMES SIMPSON, Mrs. HURLSTONE, Mrs. HORSELL, Mrs. HUDSON, Mrs. BENNETT (Dorking), Mrs. GRIFFIN (Padstow), Miss NORTON, Mrs. KING, Mrs. VIETTINGHOFF, Mrs. B. PITMAN, Miss WARNE (St. Issy, Cornwall), Mrs. WILES, Miss WORNUM, Mrs. WORNUM, and Miss E. WORNUM. There were also present Miss Bennett, Miss Fanny Lacy, Miss

Strettlles, and Mrs. Peacock (Salford), Mrs. Beach (Colchester), Miss Beach, Mrs. Green (Pimlico), Miss Scholefield (Manchester), William Bennett, Esq. (Dorking), Mr. Wiles, Dr. Oxley (Hackney), Rev. Mr. Shaw, Rev. Mr. Butter, Rev. Dr. Beard, Mr. Benn Pitman, Mr. Horsell, Mr. Fred. and Mr. Henry Pitman, Mr. H. S. Clubb (Manchester), Mr. R. T. Clubb (Stratford St. Mary), Mr. Wiles, Jun., Mr. Dornbusch, Mr. H. Thomas (Chester), Mr. Mc'Gowan (Liverpool), Mr. Passmore Edwards, Mr. Beach (Colchester), Mr. Green, and many other supporters and friends of the Vegetarian movement.

The Rev. W. METCALFE rose at a quarter past six, and delivered an appropriate address to the Bountiful Provider of "every good and perfect gift," and thus directed the thoughts and feelings of the meeting to the "God of Mercy," who had declared through his prophet, that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22); and who had always been ready to bless those who adhered to His wise ordinations, appointments, and laws. The feast was very similar to that described at the banquet at Liverpool,* and although only intended as an evening's entertainment, or *soirée*, might have been reasonably termed "a banquet," as it was abundantly supplied with both substantial and luxurious *viands*, together with fruits in abundance, variety, and excellent condition; and all the usual appendages to a complete Vegetarian repast. There were the same happy interchanges of mutual congratulations and heartfelt responses to friendly greetings; and what was but partially secured by the Liverpool gathering, seemed to be completely accomplished here; so that having the banquet and *soirée* at two distant parts of the country, seemed to be well adapted for meeting the requirements of the movement in its present extended sphere of operation. The repast was concluded by the choir performing a sacred anthem. GOLDSMITH's celebrated piece, commencing

"No flocks that range the valley free,
To slaughter we condemn,"

was then sung by the vocalists, and joined in more or less by the whole company, with good effect.

The CHAIRMAN then rose and said:—As loyal subjects, the first thing we have to do is to pay respectful homage to the Sovereign of this realm. I think you will all agree with me, that our beloved Queen adorns the throne that she occupies, as a wife, as a mother, and as a Sovereign. I have, therefore, very great pleasure in proposing the health of Her Most Gracious Majesty, and

* See *Vegetarian Messenger*, p. 62.

may she long reign in the hearts of a virtuous, prosperous, and united people. (Enthusiastic applause.) Air:—"God save the Queen."

THE MEETING.

At a quarter past seven o'clock,

The CHAIRMAN again rose, and was greeted with enthusiastic applause. He said he rose with considerable trepidation to address that great assembly. If they were all Vegetarians he could feel confidence that he should enjoy their sympathy, but although that was not the case, he asked their indulgence, and he trusted that they would grant it. (Hear, hear, and applause.) The object for which they were assembled, was, he conceived, of considerable importance, and well worthy the attention and consideration of the philanthropist and the patriot. (Hear, hear.) The object of the philanthropist was to diminish as much as possible the amount of human misery, (hear, hear) and to increase that of human happiness. If much of our physical health and mental enjoyment depended upon our diet, it must be deeply interesting to every person to know what he should eat and what he should drink. (Hear, hear.) Our desire was that we should enjoy happiness, but we often mistook the means; (hear, hear) and therefore, the object on that occasion (and it was the chief object of the Vegetarian Society), was to communicate information with regard to diet, and to offer those arguments, facts, and opinions, by which they would be likely to be induced to adopt habits of abstinence from the flesh of animals. The means proposed were various. The end, he trusted, which they had in view, was to promote the greatest happiness to the greatest number. (Hear, hear.) He was well aware that it was very difficult to change the habits of men. It had been observed by a French philosopher, "that moral objects were always the growth of long seasons." It was more difficult to unlearn bad habits than even to learn good ones; and he was aware that they had three antagonists to encounter—custom, prejudice, and appetite. They might ask him why he abstained from the flesh of animals? He might in turn ask them why did they partake of it? (Hear, hear.) He had considered the subject, and he could find no other reason why people indulged in animal food, excepting that they had been accustomed to it; that their forefathers had been accustomed to eat it; and that they liked it; and some would say "We can afford to pay for it, and as long as we can get it, we will eat it." (Laughter and cheers.) He could not expect to convince every one before him, but surely they would imagine that those reasons that would have a tendency to induce him to change, should have some

weight on their minds. Some persons did not see the good that would arise to society by the adoption of that humane system. They had many philanthropists who professed to reform society by various means. Some supposed that it must be by education; others by legislation. Some thought that a good poor-law was the best mode of improving society; others a good and efficient police. Again, there were some that devoted much of their time to the establishment of institutions that were calculated to promote the good of mankind: all those were right in their respective degrees. They had peace societies that inculcated sentiments which tended to put an end to war; but his humble opinion was that the master evils had never been fairly encountered, and those were the drinking habits. (Hear, hear, and repeated applause.) Depend upon it, the eating and drinking reformation was at the foundation of all the good that would be produced in society. If the people would abstain from intoxicating liquors they would become a sober nation, and this would produce an amount of good which no man could calculate. (Hear, hear.) And certainly, if they would set an example of humanity, by adopting the system of diet he was then recommending,—if men would be so humane and conscientious as not to cause the murdering of animals—they would never join in the murdering of men. (Loud and repeated applause.) That, he conceived, was striking at the root of the evil; and all other reforms were nothing in comparison with the correction of those habits, which would tend to humanize mankind. (Hear, hear.) He was aware that they had to contend against custom; but there was no absurdity too great for custom to sanction. (Hear, hear.) They would agree with him, that there was a great difference between those tribes of cannibals that fed upon human flesh, and civilized man. They were in favour of progression; therefore, if they wished to appeal to custom, let them see what customs had obtained in the world: some ate human flesh; some would eat horses, some dogs, some cats, some rats (Laughter); nay almost all sorts of vermin, in one part of the world or the other, people would live upon, and they could just as well say, "Because our fore-fathers have been accustomed to live in this manner, we must, or ought, or might live in the same way; and that it is right to do so." What he wanted, was, to have them inquire as to the origin of those customs, and whether the habit was right or not. (Hear, hear, and applause.) An error that had obtained for a long time, could never be converted into a truth. (Hear, hear.) Therefore it was for rational men to inquire as to the foundation of their

habits; and when they saw that they were wrong, to be willing to change them. He knew it was difficult to get men to think. With regard to custom, they could see that slavery had obtained in the world; but was it right? (Hear, hear.) Duelling had once prevailed, but now had been almost exploded—put down by public opinion. (Hear, hear.) Capital punishments, in the same way, would be put down. (Hear, hear, and applause.) Those had all been considered necessary and right in former ages; but as men became more enlightened, they could see that those barbarities ought to be set aside. (Hear, hear.) They were not to take the example, then, of savage nations for their guide, but they should desire to be governed by enlightened reason. They should live in the way in which they would best answer the end for which they were created; and therefore they ought not to look merely to what customs and superstition had led people to do in former times, but they should be governed, or desire to be governed by right principles. (Applause.) It was only in 1846, that he read an account of bull-fights in Spain, which the young queen witnessed. There were 8 bulls killed, and 12 horses, and a thousand pounds raised by the exhibition for building a church! (Sensation.) They saw that persons might adopt what was wrong, and mixing it up with religion, they were led to suppose that the act might be right; or that the end would sanctify the means. But he thought they would all agree with him, that such barbarities should never be sanctioned by persons professing the Christian religion. (Hear, hear.) He had read, recently, of the island of Looe on the coast of Cornwall, where there were lodging, by some means, an enormous quantity of rats, and all the means they could devise would not put a stop to the increase, until some one caused a number of them to be skinned, and cooked (being smothered with onions), and served on china dishes, by which means, a taste for them was created, and the rats soon became reduced even to a scarcity, when they began to be used as human food. (Laughter and cheers.) So it was the practice in France with regard to frogs; they were disguised by cookery, and persons were induced to eat them; and if it were not for the cookery of flesh-meats in England, he very much questioned if persons would partake of them. (Hear, hear, and applause.) But a vitiated appetite would indulge in all that loathsome food. Nature, however, had given them abundance of fruits and vegetables, cooked in nature's kitchen, and they had on that occasion witnessed those tables laid out with fruits, and everything that would be necessary for the sustenance of man, although

what they had partaken of that day, was nothing in comparison with what could be provided with Vegetarian cookery. Everything which they consumed was made palatable, and they might rest assured, that Vegetarians did not profess, or practice, any great degree of self-denial. (Hear, hear, and applause.) He believed many of them were very great epicures. (Laughter.) To enjoy was to obey. If they kept within the law; if they kept to that which did not destroy life; if they lived in a way in which they could feel that they were conscientiously doing what was right, they were setting an example to the world; and he knew that there was nothing of greater importance than the establishment of good customs; and nothing so difficult to eradicate as bad ones. (Hear, hear, and applause.) They found, then, the Vegetarian system was sanctioned by the law of nature; the anatomy of man showed clearly that he was designed to be a frugivorous and herbivorous animal, and not a carnivorous one. It was clear, that he could live without the flesh of animals: nature provided everything necessary for his support; and they had the evidence of their senses, as well as their own experience, to prove that man might live luxuriously, even, without the shedding of blood. (Repeated applause.) They found, then, that they were sanctioned in their practice by the law of nature. Everything showed that the system was right. It was calculated to promote health. They might escape many diseases that those who partook of putrid flesh, must be liable to; and therefore, if they could have the same sustenance; have the same, and indeed, greater enjoyment, and in that practice found their minds in that state in which they could feel that they were living according to the end which the Creator had established in the formation of man, they might be well satisfied that they were pursuing the path of duty. In addition to the sanction of the law of nature, they had that of Scripture, and the authority and experience of the most enlightened men in all ages of the world. (Applause.) In the Scriptures they had a command, a prohibition, and a promise. In the first chapter of Genesis, God said:—"Behold I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." They found that God in his Word sanctioned the law that he had written in creation: in the ninth chapter they had the prohibition: "Flesh with the life thereof, which is the blood thereof, shall ye not eat." And who could eat flesh without blood? In Lev. iii, 17, it was said:—"It shall be a perpetual statute for your generations, throughout all your dwellings, that

ye eat neither fat nor blood." Again : "Ye shall eat no manner of fat, of ox, or of sheep, or of goat." (Lev. vii, 23.) And in the Gospel dispensation, it was said, in the apostolic decree: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than those *necessary* things; that ye abstain from blood and from things strangled, and if you keep yourselves from these things, *ye shall do well*." (Acts xv, 28, 29.) Therefore, they had the sanction of Scripture. (Applause.) He would not pretend to answer all the objections that might be brought by persons who could raise objections to anything, however rational it might be. But, certainly, so much was said about eating and drinking in the sacred Scriptures, that it must have a meaning; and if they professed to believe in the Word of God, they ought to be bound by its precepts. Again, they found that the wisest and the best of men in all ages of the world had adopted the system, and inculcated it. They had both reason and example to prove how good the habit was. The reformation which he was then calling their attention to, was one that was good for individuals; good for families; and good for the community. It was not a system that depended upon a great portion of the nation adopting it before any one could have the benefit of it. Why, if they abstained from intoxicating liquor, they repealed the malt-tax in their own persons. (Hear, hear, and applause.) They repealed their portion of the twenty millions of taxes paid for intoxicating liquors, and for things that were injurious to man, rather than beneficial. They, therefore, enjoyed all the benefits in their own persons and families, as far as the principles were adopted. If, therefore, they asked, why he should appear on that occasion to advocate those principles, inasmuch as he could enjoy all the benefits of them himself, excepting the burthen which one had to bear of the police, and the poor, and the prisons (and all those things were caused by the vices of the people; but, at the same time, in those habits, they were better able to bear them, than if they partook of what was so expensive), he would say it was because it was a reformation which was good for all. He knew very well that he had once been ignorant of those principles that had led him to abstain; and he knew that the reformation was needed by the world. There was not a greater curse than that of bad customs. It was complete slavery; and if they could only emancipate themselves from the wrong customs of the world, and dared to live like rational beings, they would enjoy the benefits of freedom. (Applause.) Again, if neither humanity nor religion, a regard for health, or any other consideration

would have weight with them, he should think, that upon economical principles, many would choose to adopt that system. See how unwise mankind were when they partook of the flesh of animals, as it was more than three times dearer than vegetable food. He could assure them, there was more real nutriment in two-pennyworth of peas, than in one shilling's worth of beef. (Applause.) If they purchased 100 lb. of beef, there were only 25 lb. of real nutriment, for the rest was water; and the chemists had shown, that there was nothing nutritive in the flesh of an animal, but what it derived from the vegetable kingdom. (Hear, hear.) And, therefore, when they ate a sheep, and appropriated that part which was nutritive, and what was derived from the vegetable kingdom, they might have had it at first hand, and partaken of it at a much cheaper rate, and without its being liable to disease, which no doubt would affect the health of man. (Hear, hear.) He would wish to impress those truths upon their minds. The various facts and arguments that were brought against the system, had been well considered by himself; and they might rest assured, it had required facts and arguments, in order to convince him that it was desirable to adopt the change of diet; and they must be willing to believe that Vegetarians had taken into consideration many of those objections that might be then occurring to their minds. However, he would content himself by saying, that from an experience of 42 years, (Hear, hear), he could recommend the system. (Loud and repeated applause.) "Come along with us," said he, "and we will do you good." (Hear, hear.) It would promote their health; it would promote their well-being in a thousand ways. Men were engaged in endeavouring to amass wealth, in order that they might indulge in luxuries; but if men were only rational, they would pursue those objects that were calculated to increase their own happiness, and the happiness of others. Man lived not for himself, and in proportion as he endeavoured to serve others, he might benefit himself; and, therefore, living aright, was excellence, usefulness, and happiness, all in one. He therefore declared to them, that the system that he would recommend to them was sanctioned by the early Christians; it had the sanction of the wisest and the best of men; and if he erred, they erred on the sure side. It was on the side of humanity; the side of mercy. It was more favourable to health; more favourable to religion; and more favourable to the good of society than the contrary practice; and the Vegetarians were able to bear the scorn, or the laugh of those who thought they were never called

upon to make any sacrifice whatever, or to put any restraint upon their appetites. (Hear, hear, and applause.) There were characters who supposed that they had a right to live as they pleased; that considered it beneath them to do anything for the good of mankind. But Vegetarians could brave ridicule, because they knew they were pursuing that which was calculated to promote the good of society. They knew that the system was good for themselves, and they recommended it to others. On every ground, then, he recommended the system to them, and he trusted they would give it a fair trial. It was not to be supposed that they could enter into his views, unless they adopted the system for a time. (Hear, hear.) But, if they would attend to the cookery,—the system that was given forth—when they saw what excellent dishes were prepared, they would see that they depended very much upon the ladies. (Hear, hear, and applause.) If the females would only take it in hand, they would find they could promote the comfort of their families to a very great degree; that it would produce such a change, that they would bear testimony by experience, to the excellency of the system. On all grounds, then, again, he recommended it to their consideration, and he trusted, that many that night would be disposed to adopt that which would promote their health and their happiness. The honourable gentleman, who was listened to throughout with the greatest attention, then resumed his seat amidst the hearty responses of the assemblage.

After an interval of a few minutes, which was agreeably filled up by the performance of the choir,

The PRESIDENT of the Vegetarian Society was received with applause. He alluded, with great pleasure, to the statistics of the Vegetarian Society, as affording a *primâ facie* case in favour of the Vegetarian system. The arguments, he contended, which were supposed to support the flesh-eating customs of society, were entirely founded on mistaken notions, as he proved by the facts of chemistry, physiology, and of economy, deduced from those sciences; and showed that health did not consist in a large exterior, but in having the free and complete use of all the faculties, so that a man could lift his eyes to heaven and bless God for his mere animal existence. (Applause.) The testimonies of CUVIER, MONBODDO, LINNÆUS, and others, he adduced in support of the anatomical argument, and showed that the great theory of nutrition, as propounded by LIEBIG and other eminent chemists, showed that it was necessary to supply that food to the system which would make blood, as well as produce the animal heat of the body, the elements of

which were found most abundantly in the vegetable kingdom, from whence all animals primarily obtained them. The Vegetarian economy was such as tended to destroy the envious feelings of the poor on beholding the tables of the rich, for it enabled the poor man to get from the products of the earth, that which would build up his system as completely as anything which could be obtained by the highest personage in the realm. Vegetarians did not wish to interfere, however, with the liberty of men, but to lead them to adopt a better and a happier system. (Hear, hear.) They attacked no class of society, but wished to benefit all, and they looked upon the butcher class as demanding consideration, as well as being likely to be benefitted also (as society emancipated them from their position, in the falling off of the demand for their services), in the adoption of Vegetarian habits, in being led to those occupations which were more consistent with humanity, as well as with their own individual tastes. The idea of being eaten up by the animals if we did not consume them as food, was not the reason why men partook of flesh; and it would not bear the test of critical examination, because the creatures now consumed by man were not carnivorous, and besides, would be gradually reduced in number, as the demand for their flesh as food fell off. The depopulating tendency of rearing cattle was illustrated by the condition of Roscommon in Ireland, and the sheep-walks in Scotland, where, through the demand for flesh, animals were allowed to take the place of industrious men, women and children, who were, in consequence, compelled to exchange the pure air and innocent pursuits of the country, for the infectious atmosphere and vices of the city or town, or be expatriated, as thousands had been, to foreign climes. The questions in relation to leather, and other animal substances, were shown to be commercial difficulties, which would vanish with the adoption of the system, and the consequent demand for superior articles, which was sure to command the requisite supply; whilst the adoption of the Vegetarian system would completely provide against want and pauperism, as the available land in Great Britain could only support 5,250,000 people on beef, whilst a population of 189,000,000 could be supported on wheat! Mr. SIMPSON continued to show the fallacies of the flesh-eating system, and concluded one of his powerful addresses, by stating that the statistics of the platform showed, in the cases of 13 persons, an experience of 314 years of Vegetarian practice; and proving by the facts of Scripture history, science, and experience in the past and present, that in the practical realization of the Vegetarian principle, the highest degree of intelligence,

morality, and religion was enjoyed; and that man, by his obedience to the Divine laws and instincts, became susceptible of the most complete and substantial happiness which he was capacitated to enjoy. (Enthusiastic applause.)

The Rev. W. METCALFE was cordially greeted on rising. He said there was no subject upon which the force of logical argument was less efficacious than upon that of human diet. On that subject, they had to reach the understanding through the appetite; and whenever they announced principles that were not in unison with the feelings and appetite, the latter rose up in rebellion to prevent the influence of light reaching the intellectual atmosphere, and thus suffocated what the truth was intended to effect. It was a duty, however, which all philosophers recognized, to learn to govern and control the feelings and appetites, and that might be regarded as a most important feature of the Vegetarian system; because the practice which that system inculcated tended very much to enable man to govern himself in relation thereto, and, consequently, it was productive of many blessings. (Applause.) He had practised Vegetarianism 42 years. (Applause.) Eight of those years he had lived in the land of his nativity, and 34 years he had resided in the United States of America. His health in both countries had been uniformly good, and considerably better than that of those with whom he had been associated, but who had followed different habits. He might remark that during that period, he had never had a particle of butcher's meat within his dwelling. (Cheers.) He had raised a family of five children, none of whom had ever tasted animal food; and they had enjoyed life much better than those with whom they had been acquainted, but who lived in the ordinary way. (Hear, hear.) They had passed through the period of infancy and childhood, almost without the usual diseases incident to that period: no scarlatina, no cholera! (Hear, hear.) It was true they were vaccinated, and the desired effect was produced. They were also subject to measles, but in both those diseases they suffered nothing. All that was necessary, was to keep them from too much exposure until the disease had passed off. Those five children had grown up; they were all married—they were all married to Vegetarians. (Loud applause.) They had all of them children; and to the best of his recollection, he had then living twenty-one grandchildren, none of whom had ever tasted animal food (loud applause), nor could any one induce them to do so, under any consideration. (Hear, hear.) Such were a few of the effects which arose from living in accord-

ance with Vegetarianism. He might advert to the exposures to which he had been subject, as a minister of the gospel. In the year 1818, the yellow fever broke out, in the city of Philadelphia, in the immediate vicinity of his residence. All who possessed the means of leaving that vicinity, did so. Ministers of the gospel who were called upon to visit the sick-bed, were afraid to go, and refused to go, through fear! And was there not cause for fear? Was there not danger for men living upon a kind of diet which excited and stimulated every part of the system, and consequently induced a predisposition to disease in any way in which they might be exposed? Whenever he was called upon, however, he went to pray at the bedside of those who were about to be removed by that most loathsome and destructive disease. He frequently attended the funerals of such when removed from this state of existence; his family also lived in the immediate vicinity of the ravages of that contagious disease, and yet none of them were affected by its influence. (Loud applause.) In the year 1832, when the cholera appeared in the city of Philadelphia, an experience of the like nature took place. He was exposed in the same manner, and he hesitated not to visit the cholera hospitals, and to perform the duties devolving upon him as a believer in the principles of the gospel, towards the afflicted and distressed. Yet in the most distressing scenes of that kind, he had no fear; he put his trust in Him whose providence rules over all for good. He believed that under a life of obedience to His appointments, he should be exempted from those ills which had their origin in the perversion of those appointments, and in deviation from their directions; and living according to the suggestions of the gospel, he and his family, and every family with which he was acquainted, who lived as he did, passed through that scene without being affected by cholera. (Cheers.) The like occurrence took place in 1849, and in none of those visitations were the Vegetarians affected. (Applause.) Was not that a fact which was worthy the consideration of every mind that was anxious to walk in the path of duty? If they would be exempt from the calamities with which the human family was too frequently visited, they ought to take into consideration those facts, which tended to show wherein they might secure freedom from those diseases, which were so commonly made chargeable to Providence instead of to the disobedience of man. Let them search their own hearts, to see if the cause was not there! On careful examination, they would readily perceive that that real enjoyment of life; that exemption from disease; that free-

dom from all which would deprive us of happiness, was only to be secured by obedience to the appointed laws of God, and the nature of that constitution with which man had been originally formed. (Applause.) The facts he had stated had been impressed upon his mind by actual experience. He had tried it; and it was impossible for them to understand the subject thoroughly, and correctly, without trying it themselves. He would recommend them therefore to try the principles. As the divine apostle had said:—"Prove all things, and hold fast that which is good." If it was found good to live according to the principles of Vegetarianism; if it tended to promote the health of the human family; and if it tended to preserve them from epidemics, and the various other diseases with which the human family was infested, let them apply those principles to the regulation of their lives and conduct, and the blessing of the Almighty would rest upon them. (Loud applause.)

The Rev. G. B. WATSON, said there were certain fixed and unalterable laws, which regulated the human constitution, which it was the privilege of man to learn and to obey, and which every philanthropist would seek to make known to mankind; for it was by observing and obeying them, that the miseries of life could be avoided, and happiness secured; and after mature deliberation he had arrived at the conclusion, that those laws required the entire abandonment of all unnaturally stimulating articles of diet, among which animal food was not the least powerful; tending as it did to superinduce a state of plethora in which the solid constituents of the blood, especially the red corpuscles were far above their normal average; causing a perverted condition of the circulating fluid; a disposition to chronic inflammation, induration, and ulceration in different parts of the body. Many were the facts on record in proof of the position here advanced. He referred them to the *Medico-Chirurgical Review*, for October, 1850, p. 553, which related the case of Dr. TWITCHELL, who was cured of a long standing dyspepsia, and asthma, by the abandonment of flesh-meat, and a resort to vegetable food, which he continued for nine years, when he gradually resumed a meat diet again, and the result was the formation of a tumour at the inner angle of the eye, which at last assumed a decidedly malignant character, and in the opinion of the best medical men of Philadelphia, was of a very serious nature. Dr. TWITCHELL, starting from the theory that the disease was caused from taking too much carbon into the system, again abandoned his flesh-diet, and took no animal product other than milk or cream, and the result was, an

immediate cessation of pain, a diminution of the discharge, and an arrest of the spreading of the ulcer, which gradually diminished, and at length altogether disappeared. "A perfect cure," said the work alluded to, "of what all thought to be a malignant disease of ten years' duration, had thus been accomplished by this diet, commenced when the patient was 68 years of age. Under its influence, too, Dr. TWITCHELL found himself less irritable than heretofore, while, on account of a tendency to corpulence under its use, he was at one time obliged to reduce the quantity. His strength continued as great, though having a large practice to attend to; his digestion good, and his respiration more free. To the eye he had the appearance of a hale, robust man in perfect health." The Rev. gentleman's address went to show the vast importance of the subject in relation to the female portion of society, and concluded by an eloquent and energetic appeal to Vegetarians, to be unceasing in their exertions to secure the triumph of the cause, which, when once taken up by that influential portion of society to which he had alluded, could not fail in the accomplishment of its merciful and benevolent purposes. (Loud applause.)

Dr. D. WOLFE, of America, said he had not come across the Atlantic to see the hero of Waterloo, but he considered a far greater than he was Chairman on that occasion. Forty years had crowned his head with the laurels of adherence to a great and virtuous principle: (Loud applause.) a principle which he believed was calculated to bring about a greater revolution, and more glorious results, than ever a WELLINGTON or a BUONAPARTE, or all the lords of creation, through a political or warlike medium, ever could achieve for the world. (Hear, hear and applause.) He had come over as a delegate to the World's Peace Congress. (Hear, hear, and renewed applause.) He had gradually adopted Vegetarian diet, from a conviction that it was best, and his physiological and medical inquiries had convinced him that not only was flesh-meat unnecessary, but that all such substances could be dispensed with with great advantage, whilst the best drink for man was that which God in his wisdom and beneficence had given for all creatures to partake of—"water sparkling and pure," gushing as it was from the very bosom of mother-earth! He believed the worst kind of flesh-meat was pork. It was Dr. ADAM CLARKE, he thought, who had said that "if they wanted an appropriate sacrifice to the devil, it should be a swine stuffed with tobacco." (Loud laughter, and applause.) He verily believed, there were as many devils in swine now, as there were when they ran headlong into the sea (laugh-

ter); and he knew of nothing more destructive to life, and more contaminating to all the nobler principles of man, that made him so much a nuisance, and so forgetful of the comforts and happiness of those around him, as that noxious weed, tobacco. (Cheers.) He was happy to say, through the vigorous opposition of the ladies to smoking, in some parts of America, the abominable practice was well nigh got rid of; and he trusted the ladies of Great Britain would soon take up the subject so as to repel the evil. (Applause.) He had struck tea and coffee off his bill of fare with great benefit. He had introduced to his attention the various philanthropic movements of the day, just in proportion as he adopted principles of abstinence, thus—when he abandoned pork, beef, tea and coffee, he began to advocate temperance, anti-slavery, &c., and when he gave up the loathsome and contemptible tobacco, he found his mind in still greater freedom, and he was enabled to devote more of his time to the physiological and other reforms; and thus it was, for every nuisance he abandoned, he substituted work of that character. It was in that way that reforms were to be effected, by devoting less time and energy to animal gratification, and allowing the faculties to become devoted to better and nobler purposes. All, therefore, who sought the good of mankind, would, he conceived, see it to be their duty and their privilege to adopt the Vegetarian practice. (Loud applause.)

Mr. SCHOLEFIELD added his testimony of forty years' experience, to what had been advanced in favour of the Vegetarian principle. He said, he thought the facts and demonstrations to which they had that evening listened, would be sufficient to convince a man, even contrary to his own wishes. It had frequently been objected, to him, that "if we did not eat the animals they would eat us;" and in reply he had asked, whether they ever saw a sheep worry a man? (Hear, hear.) Let each one present try for himself; let the London Vegetarian Soiree mark the period of commencing the improved habits it was designed to promote, and they would then prove, to their complete satisfaction, that it was "very good." (Loud applause.)

Mr. W. WARD also presented himself as a living example of many years' practice of Vegetarian diet, and proposed a vote of thanks to Mr. BROTHERTON for his valuable services in presiding on that occasion. He could not refrain from thanking that large audience for the very patient attention with which they had listened to facts and arguments which must have been more or less at variance with the practice of many present. He trusted, however, that they had seen and heard enough to convince them that the

subject was worthy of their serious and careful attention and investigation. He was a commercial traveller of twenty years' experience, seven, eight, or nine of which years he had been practising Vegetarian diet, and he thought he could offer his own experience as a convincing proof. (Applause.) The Crystal Palace, and all the other signs of the times were evidences of the progressive character of the present period, and it was not to be expected that while the whole of society was undergoing a change in almost every other particular, that its eating and drinking could remain unaltered. If they would enjoy the blessings of the present improvements in society, they must become personal reformers, and thus more completely developed as the children of a just, humane, and merciful Father. (Loud applause.)

Mr. BENN PITMAN, in cordially seconding the proposition, remarked, that the two men who were acknowledged to be the hardest workers in the House of Commons, he referred to COL. THOMPSON and Mr. BROTHERTON, were Vegetarians. It seemed to him, that the time had arrived, when the public would appreciate the truths of physiology, and the laws of life, health, and disease, which the Vegetarian movement was designed to develop. It was in living more in accordance with those truths, and thus in becoming more closely allied to the great source of all truth, that they learned the real blessings of life, and felt that they were happily formed for wise and useful purposes. Real health was a condition in which a man lived without care and anxiety about himself, so that his life could be made up of active services to his fellow beings. Whilst, however, the energies of men were absorbed by worthless stimulation, promoted by the consumption of flesh and intoxicating liquors, there could be but little room for benevolence, either in thought, word, or deed. All he asked, in his lecturing on the subject, was, a fair and impartial examination, and he was sure success would be the result. (Applause.)

The vote was enthusiastically carried by acclamation.

The CHAIRMAN, in returning thanks, said, it had been a great gratification to him to be present at that delightful meeting, which had been truly a "feast of reason and a flow of soul." Many important truths had been inculcated, and seed had been sown, which, like the "bread thrown upon the waters," would "be seen after many days;" and he trusted there would be a glorious harvest, as the result of their meeting together that evening. (Loud applause.)

The meeting then concluded at 11 o'clock, the national anthem being performed by the choir.

FRANKLIN, THE PRACTICAL PHILOSOPHER.

THE FOUNDATION OF PHILOSOPHY.

TRUTH and virtue are the only elements—the stone and cement—with which a permanent philosophical structure can be erected. The foundation may be laid with rough materials, bedded in the earth; stoicism and cold stern discipline, rigid economy, or some other uninviting form of truth, may be that which is first reduced to life; but if a skilful mind is in operation, as soon as the system rises out of the earth, presenting the gross conceptions of the mind, it begins to receive the smooth and elaborate form of excavated materials, constituting the basis of all the adornments of science and art which succeed. The structure is thus gradually reared in form and beauty; it may be in grandeur and magnificence, and becomes the source of perpetual instruction and delight to the thoughtful and reflective, in succeeding times. It was in this way that FRANKLIN proceeded. Born the youngest son of the youngest son, for successive generations, FRANKLIN seemed to have been, what naturalists would call “an improved variety of the species.” He was no common boy. The reasoning power of FRANKLIN must have been developed at an early age; it laid hold of common occurrences, and turned them to great account. The story of “the whistle,” which is too well known to need repetition, although simple in its nature, is a beautiful illustration of the operations which are effected in minds of this character, by common-place occurrences. The cost of the whistle sunk deeply into the young mind of FRANKLIN; and the mortification of being laughed at for his folly, wounded his ambitious feelings. Economy, that necessary element of “rising in the world,” became thus early impressed upon his mind, and it not only extended its influence to the hoarding-up of half-pence, and the accumulation of silver and gold, but to the saving of that irredeemable and most precious form of wealth, time. This economy was the starting point with the young philosopher. He did not, like a miser, mistake the means for the end, but he kept economy uppermost, as a sure, though to some, a coarse foundation for his philosophy. Economy in money and time, gave FRANKLIN the means of procuring some books, and of reading them; and in his very interesting autobiography, after describing his descent from a Puritan ancestry; the period of his birth, 1706; the deficient education which his father was enabled, at that time, to bestow upon him; the various trades to which he was put, owing to his dissatisfaction with his father’s business (that of a

chandler), he describes the avidity with which he read BUNYAN, BURTON, DE FOE, Doctor MATHER; his disputations with his friend COLLINS; his efforts to improve his writing and composition, by endeavouring to imitate ADDISON; his apprenticeship to his brother, to learn the printing business; the progress in learning he made during the early period of his life; how the principle of economy with which he started, assisted him in overcoming the difficulties of his position; and then relates his

FIRST DIETETIC EXPERIMENT.

“WHEN about sixteen years of age, I happened to meet with a book written by one TRYON, recommending a vegetable diet, I determined to go into it. My brother, being yet unmarried, did not keep house, but boarded himself and apprentices in another family. My refusing to eat flesh, occasioned an inconvenience, and I was frequently chid for my singularity; I made myself acquainted with TRYON’s manner of preparing some of his dishes, and then proposed to my brother that if he would give me weekly, half the money he paid for my board, I would board myself. He instantly agreed to it, and I presently found that I could save half what he paid me. This was an additional fund for buying books; but I had another advantage in it. My brother and the rest going from the printing-house to their meals, I remained there alone, and despatched, presently, my light repast (which was often no more than a biscuit, or a slice of bread; or a tart from the pastry-cook’s, and a glass of water), had the rest of my time for study; in which I made the greater progress, from that greater clearness of head and quicker apprehension which generally attends temperance in eating and drinking. Now it was that (being on some occasion made ashamed of my ignorance in figures, which I had twice failed learning when at school), I took COCKER’s book on *Arithmetic*, and went through the whole by myself, with the greatest ease. I read SELLER’s and STURNY’s book on *Navigation*, which made me acquainted with the little Geometry it contains; but I never proceeded far in that science. I read, about this time, LOCKE on the *Human Understanding*, and the *Art of Thinking*, by Messrs. DE PORT ROYAL.

SECRET OF SUCCESS.

WE have here related one of the great secrets of FRANKLIN’s astonishing success in life. Beginning at this early age to keep his intellect clear by abstaining from gross feeding,

he had the advantage of his contemporaries, who were unmindful of the blessings which these simple means enabled him to secure. Hitherto, arithmetic had been beyond his reach, but now, with a mind freed from the deadening influence of flesh-eating, he grasped, not only mathematics, but carried his studies into mental philosophy—the apprentice became the student of LOCKE. This led him to the study of grammar, rhetoric and logic. SOCRATES and XENOPHON became his mental companions, and the youth who had become fond of disputes, which had previously been cutting, if not coarse and combative, was well prepared by the mild diet which he now adopted for that cool, but not less effective method of disputation, which SOCRATES so successfully practised.

MENTAL PROGRESS ON VEGETABLE DIET.

It is pleasing to notice the gradual progress of FRANKLIN's mind, from the state of intellectual combativeness, to that of charitable expression and modest demeanour. Speaking of the Socratic method of disputation, he says: "I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in modest diffidence; never using, when I advance anything that may possibly be disputed, the words *certainly* or *undoubtedly*, or any others that give the air of positiveness to an opinion, but rather say, *I conceive*, or *apprehend* a thing to be so and so; *it appears to me*, or, *I should not think it so* or *so*, *for such and such reasons*; or, *I imagine it to be so*; or, *it is so if I am not mistaken*. This habit, I believe, has been of great advantage to me when I have had occasion to inculcate my opinions, and persuade men into measures, that I have been from time to time engaged in promoting. And as the chief ends of conversation are to *inform*, or to be *informed*, to *please*, or to *persuade*, I wish well-meaning and sensible men would not lessen their power of doing good by a positive assuming manner, that seldom fails to disgust, tends to create opposition, and to defeat most of those purposes for which speech was given to us. In fact, if you wish to instruct others, a positive dogmatical manner in advancing your sentiments, may occasion opposition, and prevent a candid attention. If you desire instruction or improvement from others, you should not, at the same time, express yourself fixed in your present opinions. Modest and sensible men who do not love disputation, will leave you undisturbed in the possession of your errors. In adopting such a manner, you can seldom expect to please your hearers, or obtain the concurrence you desire." This is no slight confirmation of what has been

evolved from the circumstance, that feeding animals of a mild disposition, such as the horse, and the sheep, even, on flesh, will render them ferocious and combative, whilst feeding carnivorous animals on vegetable food promotes a mild and gentle disposition, as is evidenced in the domestic dog or cat, and in other instances. Nothing can be more forcible than these facts, as showing the complete connections existing between the dispositions and habits induced by flesh-eating, and those which are necessary to procure the results of slaughter. There is a close proximity in the laws of nature with each other, and the same principles which manifest themselves in one phenomenon, are sure to be discovered wherever like causes are permitted to operate. It is not surprising, therefore, that FRANKLIN's disposition of combativeness and dispute should gradually have been modified into calm and deliberate Socraticism, and from thence to simple honest charity, when he adopted those practices in relation to self-discipline, which are the basis of such progress. He learned, like the philosophers and prophets of old, to govern himself, his own appetites and desires, even in what are commonly regarded as "little things;" and his life thus became eminently useful in influencing and governing mankind, by a higher sense of justice than had previously been known in the political transactions of the world.

FIRST LITERARY EFFORTS.

FRANKLIN proceeds to narrate his first literary efforts, which commenced soon after he had adopted the simple habits before described, and being anonymous contributions to his brother's paper, it was gratifying to his vanity, to hear his brother's literary friends attribute these productions to men of age and experience in the city. *The New English Courant*, at last came into BENJAMIN FRANKLIN's hands, whilst his brother was suffering imprisonment for offensive articles, which were supposed to be "boldly reflecting on his Majesty's government and administration." This was capital experience for the younger brother, and the imprisonment ended with the order that JAMES FRANKLIN should no longer print the newspaper. The indentures of BENJAMIN FRANKLIN were returned, and the paper printed with the imprint of "BENJAMIN FRANKLIN," who had signed other agreements for serving his time with his brother; but it appears that BENJAMIN was subject to a great deal of ill treatment at the hands of JAMES, for he says: "Perhaps this harsh and tyrannical treatment of me, might be a means of impressing me with the aversion to arbitrary power, that has stuck to me through my

whole life." Thus was even the unhappy position with his brother turned to good account in the mind of this still juvenile philosopher, who manifested early signs of that spirit of independence, which had actuated his forefathers, and which led him afterwards to perform such essential services to the cause of liberty and justice. Although he afterwards regarded it as an erratum in his life, that he left his brother before the term of agreement had expired; still, as he was subject to physical violence from his brother's passion, there is reason to believe that his own safety rendered this step necessary; and there is no doubt but his casting himself upon the wide world at the early age of 17 years, had a great deal to do in the formation of that spirited character of self-dependence which rendered him afterwards so distinguished. Even wrong conduct, when discovered to be such, is frequently made conducive to right ends, by thoughtful and disciplined minds. Not that this justifies the conduct, but it shows that man needs not despair, for if his own ends be not accomplished, greater and higher purposes may result from his efforts, provided the course that he takes, be consistent with his clearest perceptions of the designs of his creation.

FRANKLIN AN HYDROPATHIST.

In the course of his journey to Philadelphia, having spent the night in the wet cabin of a vessel, he was attacked by a fever, and he thus narrates the instance which showed his belief in the efficacy of one of the principles of the "cold water cure." "In the evening I found myself very feverish and went to bed; but having read somewhere that cold water drunk plentifully was good for a fever, I followed the prescription, and sweat plentifully most of the night. My fever left me, and in the morning, crossing the ferry, I proceeded on my journey on foot, having fifty miles to go to Burlington, where I was told that I should find boats that would carry me the rest of the way to Philadelphia." Thus does it seem that the efficacy of this simple treatment proved a blessing in preserving for a great purpose the valuable life of FRANKLIN.

THE ADVANTAGE OF SIMPLE HABITS.

THE advantage of simple habits now became very apparent. Here was the youth with nothing to depend upon but his own skill and ingenuity, subject, whilst endeavouring to obtain employment, to the suspicion of being a "run-away." Being hungry, on his arrival at Philadelphia, he says: "I walked towards the top of the street, glaring about till near Market Street, where I met a boy

with bread. I had often made a meal of dry bread, and inquiring where he had bought it, I went immediately to the baker's he directed me to. I asked for biscuits, meaning such as we had at Boston; that sort, it seems, were not made in Philadelphia. I then asked for a three-penny loaf, and was told they had none. Not knowing the different prices, nor the names of the different sorts of bread, I told him to give me three-penny-worth of any sort. He gave me accordingly, three great puffy rolls. I was surprised at the quantity, but took it, and, having no room in my pockets, walked off with a roll under each arm, and eating the other. Thus I went up Market Street, as far as Fourth Street, passing by the door of Mr. READ, my future wife's father; when, she, standing at the door, saw me, and thought I made—as I certainly did—a most awkward, ridiculous appearance. Then I turned, and went down Chestnut Street, and part of Walnut Street, eating my roll all the way; and coming round, found myself again at Market Street wharf, near the boat I came in, to which I went for a draught of water; and being filled with one of my rolls, gave the other two to a woman and her child, that came down the river in the boat with us, and were waiting to go farther."

Had he been accustomed to luxurious living, this mode of life might have broken his spirit; but, to him it was no privation, being able to *place confidence* in the efficacy of his "meal of dry bread." The independence which these simple habits procured him under his apparently destitute condition, enabled him cheerfully to submit to the crosses of his position, and he went industriously to work seeking employment. Had it not been for the fewness of his wants, it is not likely that he would have ventured on the sea of life at so early an age, and the spirit of independence which this conflict with the world naturally developed, may be said to have greatly affected the history of his country, and the interests of mankind.

THE CONVENIENCE OF BEING A REASONABLE CREATURE.

FRANKLIN being yet young, on his departure from Boston, and not seeing at the time the full value of precise adherence to certain dietetic habits, or, at any rate, not having that complete control over appetite, which could perhaps, hardly be expected in the circumstances of the case, departed, in some degree from the good principles which he imbibed from the perusal of TRYON's excellent work. He thus describes the occurrence: "I believe I have omitted mentioning, that in my first voyage from Boston to Philadelphia, being becalmed off Block Island, our

crew employed themselves in catching cod, and hauled up a great number. Till then, I had stuck to my resolution to eat nothing that had life; and on this occasion I considered, according to my friend TRYON, the taking every fish as a kind of unprovoked murder, since none of them had, or could do us any injury, that might justify this massacre. All this seemed very reasonable. But I had formerly been a great lover of fish, and when it came out of the frying-pan it smelt admirably well. I balanced some time between principle and inclination, till, recollecting that when the fish were opened, I saw smaller fish in their stomachs, then thought I, If you eat one another, I don't see why we may not eat you; so I dined upon cod very heartily, and, have since continued to eat as other people, returning only now and then occasionally to a vegetable diet. So convenient a thing is it to be a *reasonable creature*, since it enables one to find or make a reason for everything one has a mind to do."

The argument employed by FRANKLIN, "If you eat one another, I don't see why we may not eat you," was evidently considered, even by himself, as an excuse for the gratification of his own inclination, rather than as a substantial reason. In fact, there is no one who would eat fish, or flesh, solely for this reason, but because fish or flesh happens to suit their taste or inclination, they advance such casuistry to silence, if possible, their conviction. The departure from correct practice, even in a small degree, always has a tendency to blind us to the real importance of it, because the principle ceases to be recognised as a rule of life, and the safe-guard which it otherwise might have become, is more or less lost. The degree of FRANKLIN'S acknowledgement of the Vegetarian principle was principally the "economical," and, to a certain extent, the intellectual; and, although his practice of it exercised a moral influence over his mind so long as it was observed, this effect could not be expected to be so visible to him, especially after he had subjected himself to the opposite course. The economical and the intellectual conditions of man, when considered merely in relation to selfish ends, are not of themselves sufficient to ensure adherence to moral principles, as was evident from many instances in the life of FRANKLIN, which he marks in his advanced age, as "erratas." There is no wonder, therefore, that the man who is yet acting from motives of merely blind selfishness, should frame an excuse for gratifying his own appetite, and the example of the fish (which, in a *moral* sense, can never be acknowledged as fit for man's imitation, is gladly laid hold of for want of a better reason. We think every one will grant, that what may be perfectly

correct in the habits of a fish, may but ill accord with the conduct of a being in possession of reason, and swayed by morality. A little more reflection would have led FRANKLIN to perceive, that a fish may be capable of affording instruction for man, when he considers that its body, being formed from the flesh of other fish, soon decomposes, and hence, that the food of which it partakes, is not adapted to form the most substantial flesh. Thus, the very fact which is here given as an excuse for carnivorous habits, becomes a very powerful argument for their abandonment with all who would have substantial muscle, especially when it is remembered that those creatures which are the most capable of enduring fatigue, and the bodies of which are best adapted to resist the action of the decomposing elements, subsist entirely on vegetable productions!

ECONOMICAL LIVING.—EASE AND SAFETY OF CHANGE OF DIET.

FRANKLIN was now living with KEIMER, the printer, of Philadelphia. This man having certain religious dogmas, on which he wished to found a sect, tried to gain FRANKLIN'S support to his project; and to this FRANKLIN at last consented, on condition that KEIMER would adopt his vegetable diet. The following is the conclusion of this amusing anecdote in FRANKLIN'S own words: "'I doubt,' said he (KEIMER), 'my constitution will not bear it.' I assured him that it would, and that he would be the better for it. He was usually a great eater, and I wished to give myself some diversion in half starving him. He consented to try the practice, if I would keep him company. I did so, and we held it for three months. Our provisions were purchased, cooked and brought to us regularly by a woman in the neighbourhood, who had from me a list of forty dishes, which she prepared for us at different times, in which there entered neither fish, flesh, nor fowl. This whim suited me the better at that time, from the cheapness of it, not costing us above eighteen-pence sterling, each, per week. I have since kept several lents most strictly, leaving common diet for that, and that for the common abruptly, without the least inconvenience, so that I think there is little in the advice of making those changes by easy gradations. I went on pleasantly, but KEIMER suffered grievously, grew tired of the project, longed for the 'flesh-pots of Egypt,' and ordered a roast pig. He invited me and two women friends to dine with him, but, it being brought too soon upon table, he could not resist the temptation, and ate the whole before we came." This is a true picture of the struggles, which men have to contend with in their first attempts to form

new habits, whilst their inclinations are strongly wedded to the old ones. Poor KEIMER was an illustration of the weakness which a want of faith in truth, occasions: here was FRANKLIN "going on pleasantly," "but poor KEIMER suffering grievously," and well he might, being so deeply immersed in the sensual gratification of his own appetite, and not understanding the merits of the experiment, nor the freedom of the practical truth brought near to him.

FRANKLIN'S WATER DRINKING.

THE value of his temperate habits, and the influence which they enabled him to exert with the workpeople, with whom he came in contact, are thus narrated. "At my first admission into the printing-house, I took to working at the press, imagining I felt a want of the bodily exercise I had been used to in America, where press-work is mixed with the composing. I drank only water; the other workmen, near fifty in number, were great drinkers of beer. On one occasion, I carried up and down stairs a large form of types in each hand, whilst others carried but one in both hands. They wondered to see, from this and several instances, that the 'Water-American,' as they called me, was stronger than themselves, who drank *strong* beer! We had an ale-house boy, who always attended in the house to supply the workmen. My companion at the press drank every day a pint before breakfast, a pint at breakfast with his bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about six o'clock, and another when he had done his day's work. I thought it a detestable custom; but it was necessary he supposed to drink strong beer that he might be strong to labour. I endeavoured to convince him, that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread; and therefore, if he could eat that with a quart of water it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that vile liquor; an expense I was free from, and thus these poor devils keep themselves always under." How forcibly do these instances illustrate the truth, which has since been so powerfully advocated in the temperance movement! how closely is the drinking custom allied to that slavery and bondage, which men are accustomed to attribute to political causes, and other outward circumstances beyond their control; whereas, the remedy is within their reach, if they choose to accept it. After describing the annoyance

to which he was subject, on account of objecting to pay the footings imposed upon him on his entering the composing room, he describes the effect of his example in relation to the habits of his fellow-workmen. "From my example, a great many of them left their muddling breakfast of beer, bread, and cheese, finding they could, with me, be supplied from a neighbouring house, with a large porringer of hot water-gruel, sprinkled with pepper, crumbled with bread, and a bit of butter in it, for the price of a pint of beer, viz., three halfpence. This was a more comfortable, as well as a cheaper breakfast, and kept their heads clearer. Those who continued sopping with their beer all day, were often, by not paying, out of credit at the ale-house, and used to make interest with me to get beer; their 'light,' as they phrased it, 'being out.' I watched the pay table on Saturday night, and collected what I stood engaged for them, having to pay sometimes near thirty shillings a week on their accounts. This, and my being estimated a pretty good 'riggite,' that is, a jocular verbal satirist, supported my consequence in their society. My constant attendance (I never making a *St. Monday*) recommended me to the master; and my uncommon quickness at composing, occasioned my being put upon work of despatch, which was generally better paid. So I now went on very agreeably."

Here, again, we have the advantage of simple diet and economy forcibly illustrated; for it gained for him a respect, even among those who disapproved of his habits, which no other course could have secured. How frequently does it happen, that the very men who despise these correct principles of life, are the first to avail themselves of the advice and assistance of those who are governed by them.

ANOTHER INSTANCE OF "CHEAP LIVING."

FRANKLIN gives an account of a Catholic lady living in the same house in which he lodged, whilst in London, who had given away half her fortune in charity, and who lived upon £12 a year, a portion of which was also appropriated to charitable purposes, and all she lived upon was water-gruel." FRANKLIN visited her, and says, "She looked pale, but was never sick; and I give it as another instance on how small an income, life and health may be supported."

INSTANCE OF FRANKLIN'S STRENGTH AND AGILITY.

The temperate habits of FRANKLIN rendered him not only of an active turn of mind, but the vigour of his body, thus promoted, evidently enabled him to enjoy an unusual amount of pleasing muscular exertion and agile activity. Among other things he mentions a trip to Chelsea, with some of his

friends, and says, "In our return, at the request of the company, whose curiosity WYGATE had excited, I stripped and leaped into the river, and swam from near Chelsea to Blackfriars, performing in the way many feats of activity, both upon and under the water, that surprised and pleased those to whom they were novelties. I had, from a child, been delighted with this exercise, had studied and practised THEVENOT'S motions and positions, and added some of my own, aiming at the graceful and easy, as well as useful. All these I took this occasion of exhibiting to the company, and was much flattered by their admiration."

FRANKLIN'S MORAL AND RELIGIOUS CHARACTER.

From the sceptic in his youth, FRANKLIN happily became a moral, conscientious thinker. He thus speaks of his preservation from the temptations by which he was surrounded. "I grew convinced that truth, sincerity, and integrity, in the dealings between man and man, were of the utmost importance to the felicity of life; and I formed written resolutions, which still remain in my journal book, ever to practice them while I lived. Revelation had indeed no weight with me, as such, but I entertained an opinion that, though certain actions might not be bad, *because* they were forbidden by it, or good, *because* it commanded them; yet probably those actions might be forbidden *because* they were bad for us, or commanded *because* they were beneficial to us, in our own natures, all the circumstances and things considered. And this persuasion, with the kind hand of Providence, or of some guardian angel, or accidental favourable circumstances or situations, or all together, preserved me, through this dangerous time of youth, and the hazardous situations I was sometimes in among strangers, remote from the eye and advice of my father, free from any *wilful* gross immorality or injustice, that might have been expected from my want of religion."

INDUSTRIOUS PERSEVERANCE.

In 1726, the 20th year of his age, he returned to America, as clerk to a merchant, who, however, died soon after, and left him a small legacy. His old employer, KEIMER, again engaged him, and his knowledge of the business having been greatly improved by his London visit, he became of great use, and received high wages. FRANKLIN'S ambition, however, soon led him to prosecute his former inclination of commencing business as a printer, and by joining in partnership with a young man whose friends supplied the means, he was enabled to accomplish his design, and by dint of great exertion on his own part, succeeded, contrary to the expectations of

many, who little understood his indomitable character; but a Dr. BAIRD, who was a more keen observer, expressed his confidence in the success of the undertaking, "for," he said, "the industry of that FRANKLIN is superior to anything I ever saw of the kind. I see him still at work when I go home from club, and he is at work again before his neighbours are out of bed!"

BECOMES AN EDITOR.

FRANKLIN'S exertion secured him trust and confidence, and in process of time, KEIMER having started a newspaper, which proved unsuccessful, the concern fell into FRANKLIN'S hands, and what was a loss to KEIMER, became, in a few years, a profitable undertaking to FRANKLIN.

INDEPENDENCE SECURED BY SIMPLE HABITS.

THE Editor of the *Genuine Autobiography* of FRANKLIN relates the following instance, which shows, in a striking manner, the relation existing between simple habits and that freedom of thought and action which is the essential characteristic of a patriotic man. Though eccentric, it is worthy of serious thought among public men, for the principle which it involves would, if practised, do very much to promote the liberty and consequent purity of the press. "A characteristic anecdote has been related of FRANKLIN, illustrative of his independence as an editor. Soon after the establishment of his newspaper, he found occasion to remark, with some degree of freedom, on the public conduct of one or two persons of high standing in Philadelphia. This course was disapproved by some of his patrons, who sought an opportunity to convey to him their views of the subject, and what they represented to be the opinion of his friends. He listened patiently, and replied by requesting that they would favour him with their company at supper, and bring with them the other gentlemen who had expressed dissatisfaction. The time arrived, and the guests assembled. He received them cordially, and listened again to their friendly reproofs of his editorial conduct. At length supper was announced; but when the guests had seated themselves around the table, they were surprised to find nothing before them but two puddings, made of coarse meal, called 'sawdust puddings,' in the common phrase, and a common stone pitcher filled with water. He helped them all, and then applied himself to his own plate, partaking freely of the repast, and urging his friends to do the same. They taxed their politeness to the utmost, but all in vain; their appetites refused obedience to the will. Perceiving their difficulty, FRANKLIN at last arose, and said: 'My friends, any one who can subsist upon saw-

dust pudding and water, as I do, needs no man's patronage."

THE JUNTO.

FRANKLIN'S active mind gave rise to various plans for the improvement of his fellow citizens, and one of the principal of these was the Mutual Improvement Society, which he called "the *Junto*." He thus briefly describes this interesting model Philosophical Society:—"We met on Friday evenings. The rules that I drew up required that every member, in his turn, should produce one or more queries on any point of Morals, Politics, or Natural Philosophy, to be discussed by the company; and once in three months produce and read an essay of his own writing, on any subject he choosed. Our debates were to be under the direction of a president, and to be conducted in the sincere spirit of inquiry after truth, without any fondness of dispute or desire of victory; and to prevent warmth, all expressions of positiveness in opinions, or direct contradiction, were after some time made contraband, and prohibited under small pecuniary penalties." The progress of the *Junto*, in process of time, is thus described:—"Our club, the *Junto*, was found so useful, and afforded such satisfaction to the members, that some were desirous of introducing their friends, which could not well be done without exceeding what we had settled as a convenient number, viz., twelve. We had, from the beginning, made it a rule to keep our institution a secret, which was pretty well observed; the intention was to avoid applications of improper persons for admittance, some of whom, perhaps, we might find it difficult to refuse. I was one of those who were against any addition to our number, but, instead of it made, in writing, a proposal that every member separately should endeavour to form a subordinate club, with the same rules respecting queries, etc., and without informing them of the connection with the *Junto*. The advantages proposed were the improvement of so many more young citizens by the use of our institutions; our better acquaintance with the general sentiments of the inhabitants on any occasion, as the *Junto* men might propose what queries we should desire, and was to report to the *Junto* what passed at his separate club; the promotion of our particular interests in business by more extensive recommendation, and the increase of our influence in public affairs, and our power of doing good by spreading through the separate clubs the sentiments of the *Junto*. The project was approved of, and every member undertook to form his club; but they did not all succeed. Five or six only were completed, which they called, by different names, as the 'Vine,' the 'Union,' the

'Band.' They were useful to themselves, and afforded us a good deal of amusement, information, and instruction; besides answering, in some considerable degree, our views of influencing the public on particular occasions."

IMPROVED CIRCUMSTANCES.

The lesson of industry, temperance, and frugality which the life of BENJAMIN FRANKLIN affords, cannot be too frequently presented to the public. The following artless narration of the gradual improvement in his circumstances, is full of valuable suggestions to those who would be successful in the world. "My circumstances, however, grew daily easier. My original habits of frugality continued, and my father, having among his instructions to me when a boy, frequently repeated a proverb of SOLOMON, 'Seest thou a man diligent in his calling, he shall stand before kings; he shall not stand before mean men,' I thence considered industry as a means of obtaining wealth and distinction, which encouraged me, though I did not think that I should ever literally *stand* before kings, which, however, has since happened; for I have stood before *five*, and even had the honour of sitting down with one, the King of Denmark, to dinner. We have an English proverb that says, 'He that would thrive, must ask his wife?' It was lucky for me that I had one as much disposed to industry and frugality as myself. She assisted me cheerfully in my business, folding and stitching pamphlets, tending shop, purchasing old linen rags for the paper-makers, &c. We kept no idle servants, our table was plain and simple, our furniture of the cheapest. For instance, my breakfast was for a long time bread and milk (no tea), and I ate it out of a twopenny earthen porringer, with a pewter spoon. But, mark, how luxury will enter families, and make a progress in spite of principles; being one morning called to breakfast, I found it in a china bowl, with a spoon of silver! They had been bought for me without my knowledge, by my wife, and had cost her the enormous sum of three-and-twenty shillings; for which she had no other excuse or apology to make, but that she thought her husband deserved a silver spoon and china bowl, as well as any of his neighbours. This was the first appearance of plate and china in our house; which afterwards, in the course of a few years, as our wealth increased, augmented gradually to several hundred pounds in value."

PUBLIC OFFICES AND HONOURS.

At the age of 30, FRANKLIN was chosen clerk to the General Assembly at Philadelphia, and the following year became postmaster for the city. These offices were of

great service to him in his business. The newspaper now became a profitable undertaking. He was appointed Justice of the Peace, but this he judiciously resigned into the hands of those better acquainted with the common law. He was also elected a member of the General Assembly, and was appointed on several important occasions to transact the mission of the State. He became, in fact, a man of universal reference for information on political and moral subjects, and was of great use in settling public business in an amicable and honourable way. He was sent to England and France on a most important business, and was engaged in public affairs up to a late period of his life. He founded a college, and did much towards the establishment of an hospital. He made many improvements in local government, and promoted sanatory reform. He performed many valuable scientific experiments, and, as is well known, made very important discoveries in the science of electricity. He published "*POOR RICHARD'S Almanac*" for many years, the excellent maxims of which, did very much to improve the moral and social condition of the people. Indeed, so eminently useful did he become, that he received the degree of Master of Arts, without having been to college; and was made, without his own application, and without being charged the admission fee, a member of the Royal Society.

POLITICAL INDEPENDENCE.

AFTER serving the colony as subject to the crown, and doing his utmost to promote an amicable adjustment of affairs between it and the mother country, but finding this impossible, he threw the weight of his extensive influence into what appeared to him to be a cause of justice—the independence of America! Who was so well adapted to perform this important mission of humanity, as the man who had first freed himself from the tyranny of passion and appetite? Having first declared his personal independence by the assiduous adherence to virtuous principles, he, above all men, was the most capable of declaring that national independence which will render his name honourable to all posterity, whilst the blessings of his labours will be enjoyed, so long as that independence is maintained, and the virtues he taught are practically recognised among men.

SCHEME FOR MORAL PERFECTION.

THE great means which FRANKLIN employed, which enabled him to attain to that eminent degree of usefulness, which has seldom been equalled, was self-discipline; and the plan which he proposed to himself for the accomplishment of his grand idea of moral perfection, is well worthy of studious attention.

It consisted in a vigorous disciplining of his own conduct, in relation to each of the thirteen virtues, which he regarded as essential to the formation of his ideal character as a man, and which, in his case gradually became, not only "ideal," but "real." He applied himself to one virtue at a time, until he had gradually acquired a tolerably correct observance of each; and the happiness resulting from this course, extended itself to an advanced age, and, we doubt not, continues a source of active and lasting satisfaction and delight in a state of greater perfection, and more extensive usefulness to which he has probably passed.

INDIVIDUAL VIRTUE THE FOUNDATION OF POLITICAL FREEDOM.

How powerfully does the life of FRANKLIN indicate the great truth, that national and political blessings are the result of individual virtue! We have here the grand foundation of American Independence: the virtues which FRANKLIN practised and taught! We rejoice in all such manifestations of the power of moral principles; for whilst we are more particularly devoted to the development of a certain feature of morality, we regard this even as important only as it conduces to the realization of all great and good principles. The value of one virtue is always vastly increased by the adoption of another; whilst the real advantages of each can only be known by the attainment of them all; and it is because the principle which we have espoused is a means of increasing our power to secure individual progress in the virtues, and was, in this very case, an important agent in realizing them in the degree in which they were enjoyed by FRANKLIN, that we have thus placed before our readers these interesting events of the philosopher's life, feeling confident that the individual observer of facts will readily perceive the close relationship between the early experience of FRANKLIN and the grand achievements of his mature years. We do hold FRANKLIN up as the highest example of virtue and excellence of character; we treat him as a philosopher—a lover of practical truth—and we regard all his efforts in the accomplishment of his purposes as eminently calculated to strengthen the determination of social reformers, and to urge them to pursue, with like diligence, their various duties, in accordance with the spirit and requirements of our own times. FRANKLIN was far before even the philosophers of his own time, but his philosophy is now becoming the generally received truth of all minds, and we may hope, confidently, that it is destined soon to become practically acknowledged in the daily habits of the masses of mankind.

THE VEGETARIAN TREASURY.

INTRODUCTION.

THE pages of the *Vegetarian Treasury* are intended to be filled with contributions from a variety of authors. There is a peculiar tendency in writers of the present day, to write in the spirit, if not in the letter of Vegetarian philosophy. Men, who write from the dictation of kind feeling, and of truth, and who are led by their teachings, cannot help, whenever the subject presses itself into notice, expressing strong indignation at the cruelties practised in our own Christian country, in order to pamper depraved appetite; hence, we have writers in the *Quarterly Reviews*, in DICKENS'S *Household Words*, and in many minor but popular periodicals, making their powerful appeals on behalf of suffering innocence. But we have much more; the philosophers of ancient times; writers of the 16th, 17th, and 18th centuries, besides those of the 19th, are found to contribute considerably to Vegetarian literature; and whilst we shall cull the choicest from all these, we shall enliven our pages with statements fresh from the pens of those who, having recently adopted Vegetarian habits of diet, are capable of stating, in the simple, but forcible language which restoration to health, and improvement of moral feeling, are so well calculated to inspire, the benefits they have experienced from bringing themselves to the acknowledgement and practice of a principle, even in relation to their "daily bread." The powerful expression, "Behold I was blind, and now I see," is descriptive of the state of hundreds whose eyes have been opened on this subject; and how the miracle has been performed in individual cases, will here become our province, if not with its full expression of benefit, at least, partially to record.

Thus, with a collection of what is valuable in the past, and the ever-passing present, we trust we shall be enabled to present a rich treasury of facts, arguments, and illustrations, such as will supply a fund of valuable information to all who desire to know, to understand, or to promulgate physical, intellectual, and moral truth in relation to human diet.

THE POSSESSION OF TRUTH.

To the man of piety and religion, the Vegetarian principle becomes of the highest importance. With such we feel the greatest sympathy, and for such we entertain the highest regard. We would ask them, in the name of that truth which they delight to serve, of that mercy which they delight to practice, and expect to receive, and above all, of that active benevolence which is essentially Christian, not only to examine this question for themselves, but to put it to that test which can alone enable them to judge of it impartially, and to let their own experience decide that which may otherwise be disputed. They well know that the active Christian, one who *practises* the precepts of CHRIST, really knows better what Christianity is, and is a far more able promulgator of its principles, than the merely *theoretical* Christian; and just so it is with *all* truth: it is the practice of it alone which can make us its possessors, which can cause it to advance in the world, and make man free.—*Vegetarian Advocate*, p. 60, vol. i.

BE FREE.

He only is free, who habitually governs himself.

AUTHORITY OF MEDICAL EXPERIENCE.

DR. DAVID PRINCE, of St. Louis, United States, writes thus on the Vegetarian question:—"Though in theory I advocate the use of vegetable food for the world, I myself abstain from animal food, because, in addition to theoretic reasons, I find from experience, that this is best for my physical health and mental activity. Now, at the age of 34, I have abstained almost entirely from the use of meat, eggs, and fish for 14 years; and from tea, coffee, and other stimulants for a longer period. My health is uniformly good; my appetite greater than it is proper to satiate; my power of resisting heat and cold, and of enduring fatigue, very considerable, and my spirits always cheerful. Occasionally I use cheese, butter, and milk, in small quantity: but so long have I been accustomed to my vegetable diet, that I have only now and then

a relish for these, while the various preparations of meat offer no temptation at all. I passed through the epidemic of cholera, which last year carried off one in ten of our population, and of course attacked a much larger number, without being sick at all, adhering to my usual fare of farinaceous food, vegetables and fruits, and without having a single occasion for opium, or alcohol, in any of their combinations."

SELF-DENIAL.

Learn and practise the art of self-denial, with regard to your appetites of every kind, and you will gain an easy government of your passions. Rule the flesh well, in order to rule the spirit. Passion has its chief seat in animal nature, and if the animal be brought under the yoke, betimes, it will be more obedient to reason, and less susceptible of irregular commotions. Temperance is one of the first of virtues; but a pampered appetite supplies new force, vigour, and obstinacy, to unruly passions.—DR. WATTS, *on the Passions*.

LIVELY INTEREST.

J. L., an eminent Temperance Advocate, says:—"I feel a lively interest in *Vegetarianism*, after a practice of its principles, with my whole family, for 18 months. I try to avail myself of every opportunity to recommend its *simple, cheap, satisfactory, reasonable, and rewarding* doctrines."

VEGETARIANISM FULLY TESTED.

At the Conference of Vegetarians, held in New York, May 15th, 1849, the Rev. William Metcalfe, of Philadelphia, declared, that "He had long ago laid aside the use of the flesh of animals, and had confined himself to the products of the vegetable kingdom. It was nearly 41 years since he had made use of any kind of flesh-food. He had raised a family, some of his children being present; and he had both children and grand-children who had never tasted flesh. The consequence of that system of dietetics had been altogether satisfactory. As a general thing, they had enjoyed good health, better, in fact, than their neighbours. When the

yellow fever broke out in Philadelphia, in 1818, his residence was in the immediate vicinity of its appearance. He visited families afflicted with that disease, and yet, neither himself, nor his family, were affected by the epidemic. The same exemption was experienced during the cholera of 1832 and 1849. All those facts went to confirm more fully the sentiment in favour of vegetable food, long ago embraced; that the diet best adapted to health—best adapted to the true enjoyment of life, and to the development of all the higher powers of our nature, was that known as the Vegetarian diet. —*American Vegetarian and Health Journal*, p. 5.

PORTERS OF SMYRNA.

Mr. JONES, in his *Sketches of Naval Life*, says:—"The weight which the porters of Smyrna bear in one burden, is often astonishing: I have been credibly informed that 560 lb. is a common load for them, and that it frequently amounts to 840 lb." "I once saw one of the porters of Smyrna," says Lieut. AMASA PAINE, of the U. S. navy, "carry three bags of coffee at a load; and I saw those bags of coffee weighed, and carefully took down the weight of each bag at the time. One of them weighed 322 lb., another, 327 lb., and another, 311 lb., making in all, 960 lb." These porters very seldom, if ever partake of any animal food; never enough to produce any effect on their bodies; but they subsist mostly on a very spare, simple, and coarse vegetable diet. —*GRAHAM'S Science of Human Life*.

"NICE WHITE VEAL."

We shudder at the cruelties practised upon Strasbourg geese to produce the celebrated *pâtés de foie gras*; but remorse would assuredly afflict the amateurs of veal with indigestion, if they reflected on the tortures to which calves are subjected to cause the very unnatural colour of the meat which they so much prize. * * * The process of killing a calf is a refinement of cruelty worthy of a Grand Inquisitor. The beast is, while alive, bled several times; in summer, during several hours of the night, and frequently till it faints; when a plug is put into the orifice till "next time." But the lengthened punishment of the most unoffending of animals is at the actual "killing." It is tied together, neck and heels, much as a dead animal when packed in a basket, and slung up by a rope, with the head downwards. A vein is then opened, till it lingeringly bleeds to death. Two or three "knocks" are given to it with the pole-axe whilst it hangs loose in the air, and the flesh is beaten with sticks, technically termed "dressing" it, sometime before feeling has ceased to exist. All this may be verified by those who insist on seeing the penetralia of the slaughter-houses; or the poor animal may be seen moaning and writhing, by a mere glance, on many days of the week, in Warwick Lane, Newgate Street. This mode of bleaching veal is not only a crime, but a blunder. The flesh would be more palatable and nutritious killed speedily and mercifully. But were it otherwise, and had it been twenty times more a luxury, who, professing to honour the common Creator, would for the sensual gratification of the palate, cause the calf to be thus tortured? —*DICKENS'S Household Words*.

HUMAN DIET AND HUMAN HAPPINESS.

"The history of the human race proves that man's departure from the dignity, perfection and happiness of his nature, has generally been in exact proportion to his departure from a correct and natural diet; hence, showing the deep and constant influence which dietetic habits exert over all the other laws of vital action; thus powerfully and extensively modifying the whole physical, mental and moral of human nature. Viewed in this light, the subject of human diet appears of

great importance to human welfare. Physiological rectitude of human diet, requires total abstinence from the flesh of animals; a selection of proper substances from the vegetable kingdom; and proper time, quantity and manner of eating, as well as the exclusion of all alcoholic and narcotic drinks. A dietetic reform based on these principles, will result in immense blessings to the human race. * * * * The ultimate success of our cause is sure. It rests not on the caprices of the deluded multitude, but on the foundation of eternal truth. The immutable laws of nature, and of nature's God, must cease to be, before the principles of a correct Vegetarian diet can be nullified. All we need, therefore, is a course of judicious efforts in this cause, to secure its ultimate and complete triumph. For such a glorious result, let us all confidently look and labour." —*LOUIS S. HOUGH, German Town, U. S.*

TRUTH.

O Sacred Truth! man's hopes upon thee rest?
Whatever column tumble from its base—
Whatever temple, to the earth be raz'd—
Whatever record, time's rude hand deface,
Or render undecipherable, prais'd
Be him who cherisheth, within his breast,
A relic of thine altar, pure and bright,
A scintillation of thy sacred light:
Ere death approacheth, it will gather strength,
Increase in heavenly glory, and, at length
Beam, with its hues of hopes, like rainbow dyes,
And guide the spirit to its native skies:
Break from thy prison-gloom, my yearning spirit,
A never-ending sabbath to inherit.
—*ELIJAH RIDINGS.*

THE SANCTITY OF LIFE.

The Vegetarian principle recognises the boundless benevolence of God, in creating and sustaining the world full of living creatures, each having its rights to enjoy, its life to preserve, and, in its degree, its God to serve. It throws a sanctity over that incomprehensible reality, life! It recognises in that mysterious moving power, a stamp of its divine origin; and whilst it discovers in the noxious forms of existence, a true picture and consequence of the present state of the world, it can point to the geological remains found in the stratas of the earth, to prove that as the world grows older, do old forms of life cease to exist, and new ones enter on the wondrous plain of existence. So, in the time to come, as the world grows better, and

"Man to man the wide world o'er,
Shall brothers be for a' that,"

shall animated nature around man gradually change its character, and the good men and women of the future shall have less occasion to destroy, even those creatures which are now an annoyance: noxious animals shall leave their remains in that strata of the earth, which records the period when man was noxious to his fellow man; whilst the glorious period of which the poet speaks, and which every good man is now recognising, shall be marked in the record of the earth's own wonderful history, by the remains of peaceful creatures! —*HENRY.*

GOD IN NATURE.

We see God around us, because he dwells within us. —*CHANNING.*

THE PREVALENCE OF TRUTH.

All believe themselves to be actuated by truth; and, as a general rule, they are actuated by what they believe to be true. What is required by most men, is a higher moral position, in order to see a more complete manifestation of truth than they have at present attained. The love of what is true being universal; the greater the morality of a people, the more prevalent will truth become, because the more extensive will be the perception, appreciation, and adoption of it. —*C. H.*

MAN'S INFLUENCE ON THE OUTWARD WORLD.

The character of all the lower orders of creation has suffered a change, in consequence of that in the condition of man, the extent of which cannot be measured. That the sun was darkened at the crucifixion of our Lord, was no miracle. It was as much the natural consequence of that event, as its present lustre is of his glory. It is not then for these, the objects of nature, to restore to us that moral order, the want of which has wrought such changes on themselves.—SAMPSON REED.

THE KANGAROO HUNT.

The *London Journal* gives an account of a Kangaroo Hunt, which took place near Dorking, Surrey; but says not a word on the inhumanity of torturing a timid and inoffensive animal by this cruel sport. Could anything but the reconciling power of established custom, ever hide from the eyes of men of sense and true feeling, the barbarous character of this sport?—C. H. S.

WHAT WILL PUT DOWN THE VEGETARIANS

Vegetarians are just the sort of game for wit and satire. They are sure to be badgered both with the tongue and pen; but it is no easy matter laughing down a conviction. Persecution cannot destroy heresy. Every principle has its mission. If it be a positive principle of truth, it is eternal; if only a temporary protesting principle, it lasts as long as the evil against which it protests. It is of no use, therefore, to laugh at the Vegetarians; they can stand a joke. And it is of little use to get angry with them, for they merely take a draught of cold water and look you coolly in the face. What, therefore, can you do to put them down? You must abandon your gluttony and your drunkenness, your snuffing and your smoking, and your whole system of artificial and debilitating excitement. That will put them down, nothing else—"What! can we not argue them down?" No, you cannot.—*Family Herald*, No. 392.

THE TESTIMONY OF A COOPER.

J. B. says:—"From my own experience of Vegetarianism, for a space of nearly 3 years, I am perfectly satisfied that its judicious adoption is most conducive to the requirements of the *hard-working-classes*, and that the vegetable kingdom contains all that is necessary to make a man strong and healthy."

VEGETABLE SUBSTANCES SUPERSEDING ANIMAL PRODUCTIONS.

Nothing is more strikingly illustrative of the growing tendency of mankind to the practice of kind and merciful principles, than the gradual application of vegetable productions, to purposes for which animal substances were once used. CHARLES KNIGHT, in his *Pictorial Half-Hours*, after giving a description of the first introduction of India-rubber into England, says:—"The natives of South America made water-proof boots of it, and rendered cloth impervious to moisture, by applying the gum in its liquid state. Could European science do nothing with it, but rub out pencil marks? For about a century, nothing else was done—nothing but rubbing;—and then a sudden start was made, and India-rubber, or more properly, caoutchouc, became a great material of manufacture. We now defy the rain with an India-rubber cloak; we keep our feet dry with India-rubber over-shoes; we obtain an easy seat with an India-rubber air cushion; we lie upon an India-rubber water-bed, more softly than upon down, and without a particle of external moisture; our gloves cling round our wrists with an India-rubber band; we move freely with India-rubber braces and straps, that hold clothes tightly about us, and yet yield to every muscular exertion;

we have not shod "a troop of horses with felt," but stables and court-yards are paved with India-rubber, and carriage wheels made noiseless by it; we stop our bottles with India-rubber, to render them air-tight; we hold our papers in order with little stretching bands; * * * we bind the broken limb with India-rubber ligatures; we give safety to the voyager by India-rubber life-preservers; the soldier's tent is rendered dry as a penthouse by India-rubber; we build boats of India-rubber; we make hammock-nettings of India-rubber; the buffers of railway carriages are India-rubber. We import annually about 600,000 lbs. of India-rubber—a small quantity in the gross, but very large when we consider how readily it enters into combination with other materials, and imparts to them its own peculiar character of elasticity, and imperviousness to moisture."

LIVE STOCK UNNECESSARY TO AGRICULTURE.

"Do the excretions of man contain elements of fertilization sufficient to produce the food he consumes?"—A problem worth the attention of legislators. The animal prepares the food for the vegetable. But whatever substances enter plants as food, they are all derived from the earth, or the atmosphere, and when moulded into vegetable forms, and in afterwards becoming the food of animals, such of them as came originally from the atmosphere, are again restored to that medium, by animal respiration, &c. The remainder, which have not been consumed in the respiratory organs, must go to the formation of the bones, the flesh, and the secretions, or become expelled in the excretions. Hence, in these things, the whole of the elements required by the vegetable will be contained, which, taken collectively, must represent the compliment of its structure; and when restored to the earth, be sufficient, with what the atmosphere has received, holds, and is ready to furnish, to produce the same quantity of that vegetable.—*Manual of Field Gardening*.

RESPECTABILITY IN SAUSAGE-MAKERS.

A fellow at Clerkenwell was accused of taking filthy carcasses to a certain sausage-maker, who called in evidence of character, his neighbour, a Mr. ATCHELER, "horse-slaughterer to Her Majesty." He said, his friend, Mr. LANSDOWNE, of Sharpe's Alley, Cow Cross, "was a respectable man, and did not make the common sausages, but only those that were fit for the West-End of the town." In other words, when the horses have nominally gone to the dogs of London, they may really appear in sausages for the exclusive nutriment of the men of the East.—*Punch*.

PEDESTRIANISM.

H. T. says:—"I live upon wheat-meal and Indian meal bread, porridge, and fruit; take two meals a-day, and walk occasionally 5 miles an hour, for 3 or 4 hours in succession, without any sensations of exhaustion."

PROGRESS.

There is nothing so revolutionary, because there is nothing so unnatural and so convulsive to society, as the strain to keep things fixed, when all the world is, by the very law of its creation, in eternal progress; and the cause of all the evils in the world may be traced to that naturar, but most deadly error of human indolence and corruption—that our business is to preserve, and not to improve. It is the ruin of us all alike—individuals, schools, and nations.—DR. ARNOLD.

HUMANITY INHERENT IN HUMAN NATURE.

Look at a young child, who is told that the chicken, which it has fed and played with, is to be killed; are not the tears it sheds, and the agonies it endures, the voice of nature itself crying within us, and pleading the cause of humanity? We cannot

hear even a fly assailed by a spider, without compassion;—without wishing to relieve its distress, and to repel its enemy. This is, among civilized men, an essential property of human nature; and as such, it ought surely to be a law to man;—a guide to human conduct.—*DR. LAMBE'S Additional Reports on Regimen*, p. 245.

PEAS.

The pea is among the most common of the *Leguminosæ*. It grows well in temperate climates, and in a light and tolerably rich soil. It is supposed to have been originally grown in Syria and Egypt; and in the Japan Isles it grows to great perfection. Although not a very profitable crop in England, it possesses the advantages, as a vegetable, of growing rapidly, and consequently of allowing time for another crop in the same year. The seed of the pea contains, according to PLAYFAIR, in every 100 lb.

Solid substance, 84 lb. Water, 16 lb. Flesh principle, 29 lb. Heat principle, 5½ lb. Bone principle, 3¼ lb.

According to BRACONNOT, it contains:—

Starch, 45.58. Gluten, 18.4. A Gum Substance, 8.00. Sugar, 2.00. Pectic Acid, 4.00. Chlorophy, 1.2. Amylaceous Fibrin, 1.06. Envelope, 8.26. Lime, Potash.

According to the researches of M. BOUSINGAULT, 120 parts of yellow peas are equivalent in nutritive power to 191 of wheat, or 1096 of potatoes.

VARIETIES OF PEAS.—G. W. JOHNSON, Esq., enumerates 38 good varieties of this vegetable. The marrow peas are to be preferred for main crops, whilst the smaller kinds are adapted for early produce.

SPLIT PEAS.—When the husk of the pea is removed, the seed separates into two parts, in which form it is commonly used for culinary purposes.

PEAS FLOUR.—The split-peas, when well dried, will grind into flour, in a domestic mill.

PEAS MEAL.—Any kind of peas, if well dried, will grind into meal; and in this condition, it is probable they are more digestible than in the form of split peas, or peas flour, from the same reason that wheat meal is lighter than fine flour.

GREEN PEAS.—These are justly classed amongst the choicest of our garden vegetables. They should be placed in boiling water, into which a small piece of soda, a sprig of mint, and some salt have been added; boiled for about from 10 to 30 minutes, according to their age, and served with butter.

DRIED GREEN PEAS.—By gathering peas when green, and drying them, a portion of the flavour of green peas is preserved, and they form, when soaked and boiled, an excellent winter dish, either plain, or served with parsley sauce.

BOILED RIPE PEAS.—Dry marrow peas should be soaked 12 hours, in soft water, and boiled for 1 or 2 hours.

PEAS SOUP.—One pint of split peas; 1 turnip; 1 carrot; 1 onion; and 1 oz. of butter. Soak the peas 12 hours; put them into 3 quarts of boiling water, with the other vegetables, a little salt, and a piece of soda about the size of a pea; boil the whole till quite soft, and then rub through a sieve, returning it to the pan to be made hot, adding the butter, and seasoning with pepper and salt. Serve with toasted bread.

GREEN PEAS SOUP.—One quart of green peas; 1 oz. of butter; and a sprig of mint. Boil the peas in 3 quarts of water, till quite soft; then rub through a sieve, and return them to the pan, adding the butter, pepper, and salt, and heating it for 10 minutes. Serve with toasted bread. If not as thick as cream, a little thickening made with flour and water may be added.

PEAS AND SAGO SOUP.—Four oz. of split peas; 4 oz. of sago; 1 oz. of butter; ½ oz. of salt; and some pepper. Wash and steep the peas and sago 12 hours; add 4 quarts of water, the salt, and a piece of carbonate of soda the size of a pea. Boil

the whole from 2 to 3 hours, and then add the butter and pepper. Serve with toasted bread.

PEAS AND BARLEY SOUP.—Same proportions and instructions as for Peas and Sago Soup.

PEAS AND RICE SOUP.—Same proportions and instructions as for Peas and Sago Soup.

The precise time required for the preparation of the last 3 soups, depends upon the quality of the water used. The limits given are generally applicable; soft water producing the earliest and most satisfactory results. Two quarts of each soup are thus obtained, the ingredients being reduced to a pulp, are gelatinous on cooling, and solid when cold. Each kind is improved by standing 24 hours after being prepared, merely requiring heating before being used. They are all good without butter.

PEAS PUDDING.—1 quart of split peas; pepper, and salt. Pick the peas clean; tie them loosely in a cloth, and boil them till soft; take them from the water and put them into a basin; open the cloth, and mash them well; season and tie them up again tightly, and boil them half an hour longer. If properly managed, the pudding will retain its form when turned out.

THE VALUE OF PEAS.—Both theory and experience warrant us in saying, that the pea is not inferior to wheat, or other kinds of grain, in nutritive properties. The pea is also easily digested, and is less liable to produce acidity than oats, barley, &c. &c. It is well adapted as a farinaceous aliment, for those who have weak digestive organs, particularly if the fine meal be employed. A considerable quantity of boiling water should be mixed with the farina in making the preparation, so as to give it a thin consistency; for by this means it is better cooked and more digestible. Boiling injures its sweet and agreeable qualities. It is an excellent species of food for children, particularly those who have derangements of the stomach and bowels, and when proper attention is paid to the quality of the meal and the cookery, it is generally highly agreeable to them. In the green state, peas are very tender, easily digested, and better adapted for those who are troubled with indigestion, than any other green vegetable; provided they are simply boiled in water, and used with the addition of little or no butter. This pulse is generally considered liable to produce flatulency, and this opinion may apply to the ordinary kinds of meal; but certainly the finer qualities of this article produce no such effects.—*DR. DAVIDSON'S Treatise on Diet*, p. 132.

THE PRODUCE OF PEAS.—On the average, three rods of ground, containing 18 double rows, afforded 36 quarts of shelled peas.—*JOHNSON'S Gardener's Dictionary*.

RESULT OF THREE YEARS' EXPERIMENT.

J. B. speaking of his family, after three years' trial of Vegetarian diet, says:—"We are all quite well. I have not the shadow of a desire to return to the unnatural and disgusting practice of swallowing flesh and blood. I am both stronger and healthier on my present Vegetarian diet, than I ever was on a mixed one, with all its destructive concomitants."

LONG-LOST HEALTH REGAINED.

J. P. says:—"For the last 19 months I have been strictly a Vegetarian. During the period of 16 or 18 years previous to May, 1849, I believe I had not experienced one month's continued health, and seldom a week passed for that length of time, that I did not require to use drugs of some kind or other. Constipation and severe colds were my chief complaints. I never was a great flesh-eater. Since May, 1849, I have used no animal food, and I have not paid a penny for doctor's drugs. I have continued to enjoy excellent health with regular spirits, and physical energy greater far than ever I possessed. So much for Vegetarianism."

THE EARTH'S OWN HISTORY OF ITS INHABITANTS.

The earth is its own historian! The record of the character of its inhabitants is not left for human history alone; but the formations in the earth, containing as they do the remains of the animals which once lived upon the surface, convey, to scientific minds, a correct idea of the carnivorous or herbivorous character of those animals; and the character of the animals indicates the character of the men who live at the same time. Whilst the world is mixed in its character, the earth's strata will bear a mixed record in the character of its animal remains; and when good principles shall prevail, animals of a kindly disposition must preponderate; for however the histories written by man may be warped for a time, to serve the policy of a time, however man may blunder in his partial views, the history written by the finger of God in making this wonderful globe, will remain faithful to its task. "The Book of Life," therefore, is not only written in heaven, but is indelibly impressed on the plains of earth; and if these rocks of fossil remains record in the carnivorous character of their specimens, the exercise of cruelty, ferocity, bloodshed, and crime, they but harmonize with the past history of a large portion of our world, and it is for man in the present, to cultivate the better qualities of mind, with which he is endowed, and which are being more and more recognised, and both the history written by men, and that by the Creator in the formations of the earth, shall bear witness of this greater manliness,—this nobler epoch in human existence.—C. H. S.

ANIMALCULÆ IN WATER.

A prejudice against cold water exists in many minds, from its being believed that it contains, in every drop, myriads of horrible, fighting, and carnivorous living creatures. This, I totally and unhesitatingly deny; it is in putrid and stagnant water alone that *animalculæ* can be found.—PHILIP on *Human Physiology*.

GRADUAL DISUSE OF ANIMAL SUBSTANCES.

One of the many changes which we perceive whilst surveying the progress of civilization, is a growing tendency to dispense with substances of an animal origin. A few centuries ago, the shelves of the apothecary were garnished with innumerable animal remedies, which have now almost entirely given place to vegetable and mineral matters. The tallow and train-oil, extensively used for illumination, are now making way for coal gas and vegetable oils. Ammonia, formerly obtained solely by the destructive distillation of animal matter, is now prepared from the refuse of the gas-works. India-rubber and gutta percha are being substituted for leather. Witnessing these and many other changes of a similar nature, we cannot be surprised if a body of men come forward and maintain that animal substances may be banished from our tables, as well as from our dispensaries, and that we should, in fact, be gainers by the change. Such an idea, of course, however wisely and calmly brought forward, cannot fail to meet with doubt, contempt, and ridicule. Such treatment, its advocates do not merit. The man who undertakes to decide such a question by a grin or a sneer, is in no very laudable or enviable frame of mind. If the Vegetarians are premature, or even altogether in error, they are erring on the safe side.—*Manchester Temperance Reporter*.

AN AMERICAN'S SYMPATHY FOR WILD BIRDS.

I am glad to see that remonstrances are being issued from various quarters against the barbarous practice of shooting these dear birds. I would sign such remonstrance, and stretch moral suasion to its utmost tension in backing it up. The heart that is not moved by the charms of sweet birds, is not human—it is "fit for treasons, stratagems,"

&c. I am ashamed that I ever killed a little bird. I bitterly regret the many I stoned in my boyhood. It was not cruelty with me, but a wild heedlessness, and a pride of marksmanship. They did not allow me a gun, and so I was driven to the aboriginality of stone-throwing, in which, I lament to say, I had a fatal dexterity. It ought to be regarded as a heinous fault to kill or scare an innocent bird. Friend MACFARLANE of the *Statesman* grants an indulgence, I see, to the partridge shooter and the duck killer. I would not join him in it: a partridge has as good a right to live as the robin; and the wild duck as the little sparrow. To be sure, there is rather more of the heroic, or less of the cowardly, in hunting a partridge on the mountain, and the wild duck by the margin of the lake, than in murdering a robin redbreast singing on the top of an apple tree; but life is life, and rights are rights! I see no right any one has to kill a partridge. If anybody feels carnivorous after devouring what cattle and swine come in his way, let him deny himself a little, and let the beautiful wood hen live. A tramp in the dark woods is worth a hundred-fold if you can every now and then come across a partridge, or hear one whirl through the bushes, or drum on the distant log. And how fine to see the wild duck circling the lake, or the flit of them rippling its surface! Oh no! let the partridge live, and the duck, and everything else that's alive, and let's eat things no more sensitive than the fruits of the earth.—N. P. RODGERS.

HUMAN GROWTH.

Men, if we view them in their spring, are at first without understanding or knowledge at all. Nevertheless, from this utter vacuity they grow by degrees, till they come, at length, to be even as the angels.—PITMAN'S *Gems of Thought*.

A MORAL DUTY.

If, therefore, we desire that the all-important work of education should go on prosperously and effectually; if we desire that children should be trained to regard conscience as well as science; if we desire that not only the intellectual, but the moral and physical man shall become more complete; if we desire that the preservation of health should form a part of our system of education; that the proper food be studied as of more importance, even, than the proper physic; that students should be so trained as to manage themselves, so as to make study a delightful recreation, instead of, as is too frequently the case, a plea for a sickly and debilitated frame; if we desire that study should not be laid aside on leaving school or college, because it is "irksome," but that it be resorted to as a pleasing duty, which every man owes to the world in which he is privileged to live; if we desire that man should live and be educated for the fulfilment of the highest purposes of his creation, rather than for low and sensual pursuits, and if we believe what the experience of others both in the past and the present, and the laws of nature teach us; and more than this, if we regard our own individual advancement in intelligence, knowledge, and the practise of truth, it becomes at least a moral duty, if not a religious one, to look well into this subject, and to faithfully practice, whatever an enlightened conscience may require of us.—*Vegetarian Advocate*.

FRUIT VERSUS PIGS.

One of the most visible signs of progress in domestic management, occasioned by the recent introduction of the Vegetarian question into the village of Stratford St. Mary, is the demolishing of a pigstye, and the planting of fruit-trees and bushes in its stead. H. S. C. was walking the other day with several young men who had attended their Vegetarian meetings, and when he arrived at their cottage, he observed the ruins of a shed, which

they said had been their pigstye; and which, as they had become convinced of the folly of keeping pigs, had been pulled down; and, pointing to some currant trees, they said, "these are to be planted in its place, as the result of Vegetarian teaching." And this is not a solitary instance of the kind in the village. It would seem to require but little consideration to decide which is the most agreeable object beside a labourer's cottage—a pigstye or a fruit garden; but with a knowledge of the world as it is, it is certainly no unimportant sign of mental progress, when the taste is so far improved as to prefer fruit to pigs. How many of the "cottage homes of England" will be transformed from filthy to really beautiful objects, when the inhabitants of them have learned to appreciate this rational preference.

BEANS.

The bean is certainly one of the most useful plants cultivated in Great Britain. Although this vegetable is in such extensive use, in this country, its real value for supplying nutriment to the body is far from being fully appreciated. Beans when dry, according to PLAYFAIR, contain in 100 parts:

Solid Substances, 86. Water, 14. Flesh Principle, 31.
Heat Principle, 51½. Bone Principle, 3½.

VARIETIES OF BEANS.—JOHNSON mentions 12 good varieties of the common garden bean, and Dr. LINDLEY mentions 5 varieties of the runner kidney bean, and 4 varieties of the dwarf, as the principal, whilst these again divide into numerous colours, and receive a variety of appellations.

GREEN BEANS.—Both the common garden bean and the kidney (or French bean, as it is erroneously called), are most generally used as green vegetables, and are, says Dr. HOGG, "among the best vegetables we have in this country. Persons who cannot eat green peas, in consequence of the weakness of their stomachs, will find these excellent substitutes, being less flatulent than the other legumina."

WINDSOR BEANS.—Boil till tender, and serve with parsley sauce.

GREEN BEAN SOUP.—One quart of full grown green beans; a large handful of spinach, 1 oz. of parsley; 1 oz. of butter. Boil the beans; skin and bruise them in a bowl till quite smooth; put them in a pan with two quarts of vegetable broth, adding the butter with a little flour dredged on it, pepper and salt; stir it on the fire till it boils; then put in the spinach and parsley (previously boiled and rubbed through a sieve) to make the soup a proper colour. Other vegetables may be added, if desired.

GREEN KIDNEY BEANS.—String and cut them into 4 or 8 pieces, according to their size; lay them in salt water a short time; place them in boiling water, with a little soda, and boil till soft.

DRY KIDNEY BEANS.—The best kidney beans are the haricot; the large running white; the scarlet-runner; and the dun coloured dwarf; and all, except the haricot, are prolific bearers in this country. According to BRACONNOT, the dry kidney bean, contains in 100 parts:—

Starch, 42.34. Gluten, 18.2. Gum, 5.36.
Sugar. Pectic Acid. Yellow Oil. Fibrine. Salts of
Potash and Lime. Envelope, 7.0. Water, 23.0.

The beans should be soaked 12 hours in soft water, with a small piece of carbonate of soda; the water should then be poured off, and the beans put into cold water; boil about 2 hours; serve with the water in which they were boiled, thickening with a little flour, and adding butter and seasoning.

THE VALUE OF BEANS, for human food, especially in their dry state, is greater than is commonly estimated in this country, and it would be a great addition to the domestic economy of the cottage, to know that the "scarlet runner," which is most commonly grown for its ornamental appearance, being a beautiful climber, is really, in its dry state,

a most substantial, and agreeable article of food, and particularly adapted for the support of the labourer in his toil. In proof of the value of beans, we subjoin the following statements.

BEANS IN FRANCE.—The ripe seeds, known by the name of "haricots," are prepared in various ways, as a favourite edible in France, where the dwarf kidney bean is extensively cultivated as a field crop, to furnish a supply of their seeds, which are in so constant demand.—KNIGHT'S *Food of Man*, vol. i.

BEANS IN HOLLAND.—The seeds of the Dutch runners, which are much larger than these, and of a superior quality, are made into a kind of soup, which is held in much esteem in Holland.—*Ibid.*

EXTENSIVE CULTIVATION OF BEANS.—Some varieties of the kidney bean are found in cultivation throughout almost every civilized country of the western as well as the eastern hemisphere.—*Ibid.*

BEANS FOR LABORIOUS OCCUPATION.—Beans form a wholesome and nutritious article of food; when young, they are light and easily digested. The quantity of nourishment yielded by them in their ripe state is almost incredible, one pound by weight being equal to three pounds of animal food. Labourers who live much on this kind of food are stronger, and less subject to diseases, than the same class who feed on animal food and wheaten bread.—DR. HOGG'S *Treatise on Infancy*.

BEANS AS REGIMEN.—We have found leguminous plants a valuable diet in facilitating the cure of disease; they contain an amazing quantity of oil, which imparts strength to the solids and richness to the impoverished fluids of the body. Persons labouring under diseases arising from excess of acidity in the system, should live freely on leguminous food; and children in particular, who are afflicted with the scrofula, or other diseases arising from a scrofulous constitution, as rickets, &c. For delicate persons, it is better to give them in their green state; and when boiled and eaten with mint, their flatulent effects are in a great measure counteracted. The quantity taken at first should be small, and gradually increased.—*Ibid.*

DECLARATION OF INDEPENDENCE.

I feel myself much more independent now I am a Vegetarian. The living is so cheap, and my health is so much improved, that I don't now feel anxiety with respect to whether I shall be able to pay my expenses; for I have found, that the best way to be able to pay, is to reduce them.—J. L.

MERCY AND INNOCENCE.

Ah! ne'er let man

Glory in wants which doom to pain and death
His blameless fellow creatures. Let disease,
Let wasted hunger, by destroying, live;
And the permission use with trembling thanks,
Meekly reluctant: 'tis the brute beyond;
And gluttons ever murder when they kill.
Ev'n to the reptile, every cruel deed
Is high impiety. Howe'er, not all,
Not of the sanguinary tribe are all;
All are not savage. Come ye gentle swains,
Like Brama's healthy sons on Indus banks,
Whom the pure stream and garden fruits sustain,
Ye are the sons of Nature; your mild hands
Are innocent.—JOHN DYER.

MORAL REBUKE.

Strong drink and snuff are two great emblems of sensuality, and Vegetarians protest against them both, and in doing so they rebuke the whole moral spirit of the age in which we live. It is a sweeping condemnation, and if it should be excessive, or intolerant in its phraseology or manner, it has at least the merit, like many other movements of the day, of correcting another excess, which leads to corruption in soul and body.—*Family Herald*, No. 392.

EFFECT OF KINDNESS ON BIRDS AND ANIMALS.

It may not be easy for those who have never so far followed the original instincts of man's nature as to live upon the direct fruits of the earth, to entertain the idea that by living in this way man may become admitted into a more intimate communion and sympathy with nature; but with those families living in the country, where the children are trained to respect the lives of

"The sweet feathered choristers,"

these creatures become exceedingly tame, and, as we have seen, the thrush and the blackbird will retain their position, and fearlessly pour forth their rich streams of unstudied melody, even while the children are noisily playing in close proximity. This, and many such incidents, both in relation to the sensibility of birds and animals to kindness, are to us external proofs of the existence of that sympathy, and this is fully borne out in the experience of all who practically prefer mercy to sacrifice.

The spring is an exceedingly appropriate season to commence this friendly acquaintance with this beautiful and interesting part of creation. We can only enjoy the privileges of this friendship in proportion as we exhibit the friendly feeling. The birds, and other inhabitants of the field, can only recognize man as a friend, when man performs his obligations of friendship by protecting rather than destroying them; whilst that happy feeling of a growing appreciation of these glorious works of God, can be best developed in the mind which is never disturbed by the irritating influence of carnivorous indulgences. Thus it is that outward fact and inward experience and conviction completely harmonize, when truth is allowed to do its "perfect work."—*Vegetarian Almanac*, 1851.

OPINION OF GASSENDI.

GASSENDI, as the result of his anatomical researches, composed a treatise to prove that man was intended to live upon vegetables, and that animal food, as contrary to the human constitution, is baneful and unwholesome. See his life in the *Penny Cyclopaedia*.—B. W.

SMITHFIELD ON A MARKET MORNING.

Noise of all kinds—bellowsings, bleatings, the rattle of wheels, the barking of dogs, the sound of blows, many and fast, the clatter of hoofs, the tramp of hurrying feet, with ever and ever rising above all a running chorus of execrations, rude oaths launched by brutalized men against infuriated over-driven brute-beasts. Pass on from the Old Bailey towards Smithfield, and the crowd thickens and thickens, and, at each step you take, up splashes the thick yellowish-black slush that, literally, floats on all sides. Thousands of oxen are packed in rows, as close as so many soldiers in a line, shoulder to shoulder; whilst acres of sheep are panting away the little span of life now left in them, as butchers and salesmen are making terms, and drovers are yelling to dogs, and dogs plunging amongst herds yet unpenned. Every animal you see has heaving sides, and open mouth, and panting breath; and, had they human voices, their thousand drouthy throats, and lolled out parching tongues, would join in one long, loud wail, drowning all cries in one for Water! Water!—*DICKENS'S Household Words*, No. 46.

COVENT GARDEN ON A MARKET MORNING.

Of that sight—worth travelling over all England to see—Covent Garden Market in the early morning, I can only utter a passing word of recognition; it is the mighty store-house whence all the luxuries of vegetable life are dispensed to the largest city in the world! Girls with baskets, and men with carts, were found in all the great thoroughfares, bearing productions redolent of odours, and sparkling with beauty.—*Pictorial Half Hours*.

What a delightful contrast is here presented to

the condition of Smithfield on a market morning! How different is the influence of flowers and fruits to that of the excitement of cruelty and slaughter! There must be a moral in this!—H. C. S.

EXPERIENCE OF A BRICKLAYER.

L. W., a hard-working man, gives his experience as follows:—"I find Vegetarianism good for both body and mind. In my daily occupation as a bricklayer, I have to walk 4½ miles to my work; and after performing my labour with perfect ease, I return home, and prepare myself for other engagements, which devolve upon me as a teetotaler near 3 years, and a steward of a place of worship, these taking me from home nearly every evening. I know there are many difficulties to meet; but light and truth will scout darkness and error from our happy land."

THE FINEST FLAVOURS OBTAINED FROM VEGETABLE FOOD.

Even in the mixed dietetic habits of luxurious society, the cooks are indebted to the vegetable kingdom for their choicest flavours; and, as a general rule, even the favourite preparations of flesh-meat owe their most approved flavours to the same source; and never from the blood, the muscular, or cellular tissue of the animal body! Speaking of truffle, a kind of ground mushroom, a writer in *KNIGHT'S Pictorial Half Hours*, says: "Both the rich goose-liver pies of Strasburg and the red-legged partridge pies of the South of France, derive much of their exquisite flavour from being plentifully seasoned with the fresh truffle. They have been considered a luxury in all times: PLINY, MARTIAL, and JUVENAL notice them; and both APICIUS and ATHENÆUS give an estimate of their merits in ancient cookery." Even with regard to the pleasures of appetite, therefore, there is no need to resort to either cruelty or bloodshed; and we need but to modify cookery, so as to get rid of its most offensive portion,—its blood and fat (both forbidden articles, and no one would care for the dry fibre)—and we should find a much more exquisite and healthful variety to promote our gustatory pleasures among the herbs and fruits. The great secret in the enjoyment of food is a good appetite, secured by manual exertion.—A MODERN EPICUREAN.

LIFE.

M. DE LAMARTINE says:—"The earth is only the stage; the thought the drama; the life for the eye are in the traces of men; wherever life exists there exists interest." Just in the proportion that life is delightful and joyous to the spectator, does death, or the perversion of that state, become repugnant and productive of painful sensations. There is no true poetry in slaughter and bloodshed; there is poetry in the delineations of art, and in all useful occupations, from the labours of genius to the simple cultivation of the garden or the field.—H.

THE POLES AND HUNGARIANS.

The Polish and Hungarian peasants, from the Carpathian Mountains, are amongst the most active and powerful men in the world; they live almost entirely upon oatmeal, bread, and potatoes. The Polish soldiers under BONAPARTE, would march forty miles a-day and fight a pitched battle, and the next morning be fresh and vigorous as ever. Their food was simply vegetables and fruits.—*REYNOLDS'S Miscellany*, No. 79.

WELL MADE BETTER.

R. T., speaking from the experience of health, says:—"I will tell you that, during the spring and summer I have practised the most natural diet, I have never enjoyed such health, never worked so hard, and never was so well able to sustain severe bodily labour."

TREE BUTTER.

This is an extraction from the kernel of a nut, which has the consistency and appearance of butter. It forms an important article in the food of the natives, and is used for every domestic service. The demand for it is very great.—PARK'S *Travels in Africa*.

FARINACEOUS AND SACCHARINE EXTRACTS.

Among the numerous varieties of human aliment presented by the bounteous earth, are those useful farinaceous and saccharine extracts, called Sago, Tapioca, Arrow-root, Tous-les-mois, Semolina, Potato flour, Macaroni, Sugar, Honey, Molasses, and Liguorice. We believe the art of extracting farina and sugar from vegetables, has yet to be developed; as there is a store of valuable food to be obtained from many of the common productions of our own climate even, which at present are considered as affording but little or no nutriment. The consideration of the process by which these valuable extracts are procured by other nations, may lead to experiments in this important art in this country.

SAGO.

This is procured from several varieties of the palm tree, but principally from the *sagus rumphii*, *sagus lævis*, and *saguerus rumphii*, which grow chiefly in Sumatra, Malacca, Borneo, and the Islands in the Indian ocean. Although the tree at first is very tardy in its growth, when the stem becomes formed it grows very rapidly, and soon attains the height of 30 feet, which is its full extent of growth. Its girth is then commonly 5 or 6 feet. The trunk consists of a hard ligneous tube, about 2 inches thick, the inside of which is filled with a farinaceous pith, intermixed with which are numerous longitudinal fibres. When the tree is mature, a kind of white dust appears on the leaves, issuing through the pores. This is the signal for felling the tree, which is severed from the root near to the ground; the root, however, is allowed to remain and send up another trunk, similar to the first.

PREPARATION OF SAGO.—The tree being felled, is cut into lengths of 5 or 6 feet; a part of the hard wood is then sliced off, and the workmen coming to the pith, cut along the longitudinal fibres and the pith together, leaving a part at each end uncut, so that when it is excavated there remains a trough into which the pulp is again put, mixed with water, and beaten with a piece of wood. Then the fibres, separated from the pulp, float at top, and the flour subsides. After having been cleared in this manner by several waters, the pulp is put into cylindrical baskets made of the leaves of trees; and if it is to be kept some time, those baskets are generally sunk in fresh water to keep it moist.—FORREST.

VARIETIES OF SAGO.—Sago meal, brown sago, and pearl sago; the latter is in the most common use in this country.

PEARL SAGO has the form of small round grains of a pearly lustre, somewhat translucent and nearly white; it is partially soluble in cold water. In the dry state in which it is imported into England, chiefly from Singapore, it is stated by analysis to contain in every hundred parts:

Solid Substance, 88. Water, 12. Flesh Principle, 3.4.
Heat Principle, 84. Bone Principle, 0.6.

MOULDED SAGO.—Five table-spoonfuls of sago; $\frac{1}{4}$ lb. of sugar, and 8 drops of the essence of lemon. Steep the sago $\frac{1}{2}$ of an hour in $\frac{1}{2}$ pint of cold water. Pour on it $1\frac{1}{2}$ pints of boiling water, and boil the whole in an earthen vessel, in the oven, about 1 hour, occasionally stirring it. Pour into moulds, or basins, and let it stand. When cold, turn it out, and serve with stewed or preserved fruit. It may be made in the same proportions with milk, instead of water.

SAGO PORRIDGE.—Four table-spoonfuls of sago, and 1 quart of water. Soak the sago in cold water a

few minutes, and boil it gently about an hour. Serve in soup plates with molasses or sugar.

SAGO AND RICE PORRIDGE.—Equal quantities of sago and ground rice. Proceed as with sago porridge.

SAGO GRUEL.—Two table-spoonfuls of sago, 1 quart of water, and some sugar. Soak the sago a few minutes in cold water, stir it into the rest of the water when boiling, boil about 1 hour, add the sugar, and serve with toasted bread.

SAGO SOUP.—Six table-spoonfuls of sago, 4 middle-sized turnips, and 4 quarts of water. Soak the sago a few minutes in cold water, boil it with the turnips, cut into dice, about 2 hours, season with pepper and salt, and serve with toasted bread. This soup is well adapted for invalids.

THE VALUE OF SAGO.—"Sago being a pure amylaceous product, is moderately nutritive, very digestible, and well adapted for children and those who have delicate digestive organs; whilst its granular shape renders it more agreeable to some persons. It may be prepared either with water or milk, or a mixture of these liquids. Some seasoning is necessary, such as salt, sugar, or an aromatic. The addition of eggs, much sugar, or milk is injurious to those who are troubled with indigestion."—DR. DAVIDSON'S *Treatise on Diet*.

SAGO AS REGIMEN.—"Sago is a pure, mild, mucilagenous substance, highly nutritious. The Japanese set great value upon it as their chief food. It is neither acescent nor flatulent, and persons afflicted with indigestion will find it sit light upon their stomachs."—DR. HOGG'S *Treatise on Infancy*.

THE PRODUCE OF SAGO.—"One tree will produce from 2 cwt. to 4 cwt. of flour."—FORREST.

THOU SHALT NOT KILL.

"Thou shalt not kill," the Lord hath said,
And tongue and pen the law have sped
From age to age, and land to land,
Till all may hear and understand.

"Vengeance is mine—I will repay,"
Saith He whose words pass not away;
Who is he, then, that madly dares
To take that life the Almighty spares?

Such was not He who came to show
What is our duty here below—
Who rose all strife and hate above,
And conquered death itself by love!

Nor such were they who walked sublime,
His followers in the early time;
Then do we not ourselves condemn,
In lauding without following them!

Lord of all Love, and Truth, and Might!
Teach us with *our own faults* to fight;
By such example gaining those
Our selfish fears have made our foes.

For evil comes of all defence
That trust not Thee, Omnipotence.
And whoso thinks his life to save,
Shall lose it, if thy law he brave.

O! dying is not death to those
Who kindness can return for blows;
But they who wrong for wrong will give,
Are dead already while they live.

SPENCER T. HALL.

THE EXPERIENCE OF A TRADESMAN'S FAMILY.

A tailor and draper, speaking of the Vegetarian practice in his own family says:—"It answers *our* purposes exceedingly well. We are perfectly satisfied, after 18 months' trial, that economically, socially, physically, intellectually, and morally, it has a decided advantage over the death, blood, and corruption, that more or less connect themselves with the shambles of the butcher, as well as those epicurean stomachs for whom it is the business of those who hurt and destroy to cater."

ENJOYMENT OF NATURE.

The nearer we live in our daily habits to the order of nature, established in our souls and bodies, the more richly do we enjoy the order, beauty, and grandeur of nature established around us, and as displayed in the various and varied seasons of the year. This is a truth which will find a response, in some degree, in every human heart, and more especially in that of the progressive Vegetarian. He has already begun to taste the pleasure of a philosophical spring. Do the seasons progress from spring to summer? So does he advance in the practical acknowledgment and reception of goodness and truth. And, as the opening buds of spring exhibit trust and confidence in the light and warmth of the sun to protect them from the pelting storm and the cutting winds, so his first essays in the practice of truth exhibit his growing confidence in the wisdom and love of God, to protect him from the storms of persecution, the cutting breezes of sarcasm, or the derision of the world, which he discovers are turned into respect, just in proportion as he is firm to his principles, as the storm tends to strengthen the *deeply-rooted* plant by bringing its living principle into greater activity.—*Vegetarian Almanac for 1851.*

NEW VEGETABLES.

Two interesting Agricultural productions have just been introduced into France from the Equator, by M. Bourcier, formerly Consul-General of France in that country. The one is the red and yellow *hocas*, which is of the form of a long potato, and has the taste of a chesnut; the other is the *millico*, which has the taste and form of our best potatoes. These two productions, which are found in great abundance in the neighbourhood of Quito, grow readily in the poorest land. They have been sent to the Jardin des Plantes, where no specimen of the kind has been before seen.—*Express.*

RELIEF FROM SPASMS.

I called on Mrs. W. and she informed me that her medical attendant had advised her to adopt Vegetable diet in consequence of her frequent attacks of spasms, and said, that during the two months of her trial of this regimen, she had been relieved from these most distressing attacks.—S. C. H.

WHEAT-MEAL BREAD.

Too much importance cannot be attached to the subject of bread, as forming the principal article of food—the real “staff of life.” Mr. JOHNSTON gave an excellent article on this subject in *Blackwood's Magazine* for June, 1847, from which we quote the following remarks on the subject of fine flour and wheat-meal:—

| | | | |
|---|--------------|-------------|--|
| “1. The fat. Of this ingredient 1,000 lbs. of the | | | |
| Whole grain contains | 28 | lbs. | |
| Fine flour | 20 | | |
| Bran | 60 | | |
| 2. Muscular matter. In 1,000 parts,— | | | |
| | Whole Grain. | Fine Flour. | |
| Wheat | 156 | 130 | |
| Indian corn | 140 | 110 | |
| 3. Bone material and saline matter. | | | |
| In | 1,000 lbs. | | |
| Bran contains | 700 | lbs. | |
| Whole meal | 170 | | |
| Fine flour | 60 | | |
| | Whole Meal. | Fine Flour | |
| Muscular matter | 156 | 130 | |
| Bone material | 170 | 60 | |
| Fat | 28 | 20 | |
| Total in each. | 354 | 210 | |

“To please the eye and the palate,” observes Mr. J., “we sift out a less generally nutritive food (does he mean what is generally considered a less nutritive food), and to make up for what we have

removed, experience teach us to have recourse to animal food of various descriptions.

“The husk may be considered to form one-eighth of the whole: hence, if the whole meal be used, eight people will be fed by the same weight of grain which only fed seven before.

“Again, we have seen that the whole meal is more nutritious; so that this coarser flour will go further than an equal weight of the fine, namely, one-half more nutritive than the fine. Leaving a wide margin for the influence of circumstances, let us suppose it only one-eighth more nutritive, and we shall have now nine people nourished equally by the same weight of grain, which, when eaten as fine flour, would support only seven. The *wheat of the country*, in other words, would in this form go one-fourth further than at present. The mixture of the fine flour and the bran in reality increases the virtues of both.”

THE VALUE OF BRAN.

Medical testimony harmonizes with experience on this subject:—“Dr. PROUT says:—‘Of the numerous shapes assumed by lignin, the best adapted for excremental purposes is undoubtedly the external covering of the seeds of the *cereal*ia, and particularly of wheat. Bread, therefore, made with undressed flour, or even with an extra quantity of bran, is the best form in which farinaceous and excremental matters can be usually taken; not only in diabetes, but in most other varieties of dyspepsia accompanied by obstinate constipation. This is a remedy, the efficacy of which has been long known and admitted; yet, strange to say, the generality of mankind choose to consult their taste rather than their reason; and, by officiously separating what nature has beneficially combined, entail upon themselves much discomfort and misery.’”—*Nature and Treatment of Stomach and Renal Diseases. p. 45.*

DR. BEAUMONT'S TABLES OF DIGESTION.

The following extracts from Dr. BEAUMONT'S tables will show the importance of farinaceous food, especially to those whose habits are sedentary, and whose digestion is consequently in any degree impaired:

| ARTICLE. | TIME OF DIGESTION. | |
|--|--------------------|----|
| | H. | M. |
| Rice, boiled soft | 1 | 0 |
| Apples, sweet and ripe | 1 | 30 |
| Sago, boiled | 1 | 45 |
| Tapioca, Barley, stale Bread, Cabbage, with Vinegar, raw, boiled Milk and Bread and Milk, cold | 2 | 0 |
| Potatoes, roasted; and Parsnips, boiled | 2 | 30 |
| Baked Custard | 2 | 45 |
| Apple Dumpling | 3 | 0 |
| Bread-corn, baked; and Carrots, boiled | 3 | 15 |
| Potatoes and Turnips, boiled; Butter and Cheese | 3 | 30 |
| Tripe and Pig's Feet | 1 | 0 |
| Venison, broiled | 1 | 35 |
| Codfish, boiled; and Eggs, raw | 2 | 0 |
| Turkey, Goose, and Lamb | 2 | 30 |
| Eggs, soft-boiled; Beef and Mutton, roasted or boiled; and Oysters, raw | 3 | 0 |
| Boiled Pork; stewed Oysters, Eggs, hard-boiled or fried | 3 | 30 |
| Domestic Fowls and Ducks, roasted | 4 | 0 |
| Wild Fowls; Pork, salted and boiled; Suet | 4 | 30 |
| Veal, roasted; Pork, and salted Beef | 5 | 30 |

THE RESEARCHES OF MACAIRE AND MARCET.

The researches of MACAIRE and MARCET tend to establish the important fact, that both the chyle and the blood of herbivorous and of carnivorous quadrupeds, are identical in their chemical composition; in as far, at least, as concerns their ultimate analyses. They found, in particular, the

same proportion of nitrogen in the chyle, whatever kind of food the animal habitually consumed; and it was also the same in the blood, whether of carnivorous or herbivorous animals; although this last fluid contains more nitrogen than the chyle.—*Memoires de la Société de Physique et d'Histoire Naturelle, de Genève*. v. 339. ROGER'S *Bridgewater Treatise*, vol. 2, page 53.

ARROW-ROOT.

Maranta Arundinacea. This is a plant which grows about two or three feet in height, has small white flowers, and a white articulated tuberous root, having long jointed stoles. The fresh root contains, according to BENZON, in 100 parts:—

Starch, 26. Volatile oil, 0.07. Albumen, 1.53.

Gummy extract, 0.6. Water, 65.6. Fibrin, 6. Salts, 0.25.

It seems, that in extracting the powder, a considerable portion of starch is left with the fibre, as MERAT and DE LENS state, that only about 2 ounces of dry arrow root is obtained from 1 lb. of the fresh root. This is probably owing to defective machinery, and may be a principal cause of the high prices usually demanded for this excellent production. The East and West Indies, and various parts of South America, are famous for the production and manufacture of arrow-root. The arrow-root from the Bermudas is most in repute.

BRAZILIAN ARROW-ROOT.—According to Mr. PEREIRA, Brazilian arrow-root is made from the root of the same plant which furnishes the tapioca of commerce, viz. the *jatropha manihot*. It is white and pulverulent, and its granules are smaller than those of arrow-root, and quite spherical. Its properties are similar to those of tapioca.—Dr. DAVIDSON'S *Treatise on Diet*, p. 138.

THE MANUFACTURE OF ARROW-ROOT.—The roots, when about a year old, are washed and bruised to a pulp in a wooden mortar; the pulp is then well agitated with a large quantity of cold water, which is rendered white by the starchy powder floating about in it; and the latter is freed from the fibrous matter by straining through a sieve, which allows the starch and water only to pass through. The powder is afterwards dried by the heat of the sun.—*Ibid*, p. 136.

ARROW-ROOT GRUEL.—Two table-spoonfuls of arrow-root, and 1 quart of water. Mix the arrow-root with a little cold water, then pour the boiling water upon it, stirring it at the same time very quickly; serve it with sugar, or salt, and toasted bread.

MOULDED ARROW-ROOT.—Six table-spoonfuls of arrow-root, 1 quart of milk, 3 ounces of loaf sugar. Mix the arrow-root with a little cold water, and pour the quart of boiling milk upon it, stirring it at the time very quickly; add the sugar, and pour the whole into a mould. Let it stand till cold, turn it out, and serve with preserved or stewed fruit.

MOULDED ARROW-ROOT WITH RICE.—Two table-spoonfuls of arrow-root, 2 of rice, 1 quart of water, and 4 ounces of loaf sugar. Put the rice in cold water and boil it 20 minutes, adding the sugar; then mix the arrow-root in a little cold water, and pour it into the boiling rice, stirring the whole very quickly till it is thoroughly mixed; pour it into a mould, and in two hours it will be ready to turn out.

THE VALUE OF ARROW-ROOT.—"Arrow-root is a white granular powder, having a farinaceous insipid taste, a slightly glistening appearance, and crackles when rubbed between the fingers. It makes a firm jelly with boiling water, and in this respect is superior to wheat starch. It is exceedingly digestible, and a moderately nutritive species of aliment. It is well adapted for those who have delicate, digestive organs; for, like other starchy products, it is easily acted upon by the gastric juices, and is little liable to acidity. It is also a suitable diet for infants and young children; for, when combined with milk, it is sufficiently nutritive.

It may be prepared either with water or milk, or with a mixture of these liquids; a table-spoonful of arrow-root will form, with a pint of liquid, a tolerably firm jelly. Some persons simply pour the boiling water upon the arrow-root, and unite them by stirring; but boiling for a few minutes is a better method, in point of cookery. A little salt or sugar is an agreeable addition, if moderate in quantity; but the first ought to be preferred by the dyspeptic.—Dr. DAVIDSON'S *Treatise on Diet*, p. 136-7.

ARROW-ROOT AS REGIMEN.—On account of its high price, it is seldom used except for invalids. "Arrow-root contains, in a small bulk, a considerable proportion of nourishment. Boiled in water or milk, it forms a fine jelly, well adapted for invalids and children."—Dr. HOGG'S *Treatise on Infancy*.

TOUS LES MOIS.

This is prepared from the *Canna Coccinea*, and is generally brought from St. Kitts. Its appearance is that of potato-flour, though somewhat larger in its globules. Its modes of preparation are similar to those of arrow-root.

MOULDED TOUS LES MOIS.—Two large dessert spoonfuls of tous les mois, and 1 pint of milk. Mix the tous les mois in a little cold milk, and after boiling the milk pour it slowly to the tous les mois, stirring the whole rapidly to keep it smooth, then pour it into a mould, and let it stand till cool.

VALUE OF TOUS LES MOIS.—Dr. CHRISTISON considers it at least equal to arrow-root, and it furnishes a stiffer jelly.—Dr. DAVIDSON'S *Treatise on Diet*.

HOPE OF THE WORLD.

May every year but draw more near
The time when strife shall cease,
When truth and love all hearts shall move,
To live in joy and peace;
Now sorrow reigns, and earth complains,
For folly still her cause maintains:
But the day shall yet appear,
When the might with the right and the truth
shall be!
And come what there may to stand in the way,
That day the world shall see.
Though interest pleads that noble deeds
The world will not regard,
To noble minds, when duty binds,
No sacrifice is hard;
In vain, and long enduring wrong,
The weak have strove against the strong;
But the day shall yet appear,
When the might with the right and the truth
shall be!
And come what there may to stand in the way,
That day the world shall see.
Let good men ne'er of truth despair,
Tho' efforts seem to fail;
Oh! give not o'er until once more
The righteous cause prevail;
The brave and the true may seem but few,
But hope has better things in view,
And the day shall yet appear;
When the might with the right and the truth
shall be!
And come what there may to stand in the way,
That day the world shall see.

CHARLES MACKAY.

VEGETARIANISM IN ALL AGES.

In this age of criticism, when old things are coming to life again, and the quick and the dead are standing together before the tribunal of public opinion, it is to be expected that the Vegetarian theory of diet shall be put upon its trial. The general assizes would not be complete without it. It is no novelty, like Homœopathy. It has been practised in all ages of the world, but particularly in the East.—*Family Herald*, No. 392.

ECONOMY OF FISHING.

With regard to the produce of the seas and rivers, are they served to the people at a lower price than the produce of the land? Are sixpennyworth of herrings equal in nutritive value to sixpennyworth of oatmeal, whilst the latter will make 16 lbs of good substantial porridge? Is it not a far more agreeable and healthful employment to cultivate oats, or other farinaceous articles, than to draw the fishes from the sea, and pollute the air of our cities and towns with the pestilential odours of the fish markets? When all the land that is cultivated is made to produce its utmost from skill and industry, and that which can be cultivated brought under the plough or spade, then may there be some reason for seeking at the tops of mountains, 1,000 feet above the level of the sea, or in depths of the sea itself, for nutriment. But whilst we have in Great Britain alone 14,700,000 acres of waste land, at least one-fourth of which is capable of cultivation,* and whilst all our rivers are feeding the sea, and fishes in it, with valuable putrescent material, from the towns and cities, all of which is capable of fertilising the land, it is quite unnecessary to be concerned about that which can only be brought to market at an expensive rate, however little the original cost may be.—*Manchester Temperance Reporter*.

THE MISSION OF VEGETARIANISM.

W. E. writes:—"I look upon the Vegetarian movement as one of the signs of the times, in which men will be enabled to see that they are not intended, by an all-wise God, to eat in gluttony and excess, but to do good and perform uses to their fellow-man, by instructing him in true principles of eating, as well as principles of vital religion. It will be seen, in the course of time, that these things cannot be separated the one from the other."

CATTLE KEPT FOR MANURE.

Whenever I ask farmers and stock-feeders about the profits on keeping stock (and I take every opportunity of doing so), they admit that, as a general rule, the manure is all they obtain in return for their labour, trouble, and anxiety in keeping stock! In *Lectures on Agricultural Chemistry*, by PROFESSOR NOAD, I met with the following quotation from LAWES, which shows the absurdity of keeping cattle merely for the production of manure, or the converting of good food into its original elements:—"In all cases where artificial food is employed, or where the consumption of food is not attended with profit, it is better to restore the superabundance of green crops directly to the soil for the after growth of corn, than to pass it through the stomachs of animals. *There is no magical property in the black mass called dung, which does not exist in the food, and the passage of straw or turnips through the stomach of an animal, so far from adding to the quality of these substances used as manure, abstracts a large proportion of their valuable elements.*"—S. H.

VEGETARIANISM IN A COTTON MILL.

S. C. is a foreman in a cotton mill, and has been trying Vegetarianism for nearly two years. Previous to adopting Vegetarian diet, he was a great sufferer from indigestion and other diseases usually consequent upon breathing the hot air of these mills. It seems, however, from his testimony, that with vegetable diet, the injurious effects of this unhealthy condition are, in a measure, avoided, for he says:—"I am perfectly satisfied with the practice of Vegetarianism, as my health is all that I can wish for; I can eat well, and relish what I do eat; sleep well, and work better than I could before."

* FLEMING'S *Policy of a National System of Agricultural Statistics*.

GREEN OLD AGE.

Though I look old, yet I am strong and lusty;
For in my youth, I never did apply
Hot and rebellious liquors in my blood;
Nor did I with unblushing forehead woo
The means of weakness and debility;
Therefore, my age is as a lusty winter,
Frosty, but kindly.—SHAKESPEARE.

As yet, few furrows on my face are seen,
I still walk upright, and old age is green.—DRYDEN.

THE PHILOSOPHY OF FLESH-EATING.

'What do the men say of me?' inquired the fox.
The cat hesitated.
"Don't be afraid of hurting my feelings, cat, out with it."

"They do all justice to your abilities, fox," said she, "but your morality, they say, is not high; they say you are a rogue."

"Morality!" said the fox, "very moral and good they are; and you really believe all that? What do they mean by calling me a rogue?"

"They mean you take whatever you can get, without caring whether it is just or not."

"My dear cat, it is very well for a man, if he can't bear his own face, to paint a pretty one on a panel and call it a looking-glass; but you don't mean that it takes you in."

"Teach me," said the cat, "I fear I am weak."

"Who get justice from the men unless they can force it? Ask the sheep that are cut into mutton. Ask the horses that draw their ploughs. I don't mean it is wrong of the men to do as they do, but they needn't lie about it."

"You surprise me," said the cat.

"My good cat, there is but one law in the world; the weakest goes to the wall. The men are sharper witted than the creatures, and so they get them and use them. They may call it just if they like, but when a tiger eats a man, I guess he has as much justice on his side as the man when he eats a sheep."

"And that is the whole of it," said the cat, "well, it is very sad; what do you do with yourself?"

"My duty, to be sure," said the fox, "use my wits and enjoy myself. My dear friend, you and I are like the men, we are on the lucky side; we eat and are not eaten."—Cat's Pilgrimage, *Leader*.

GLUTTONY.

The Glutton is the lowest souled of all animals; the butcher's boy is to him the ATLAS, bearing heaven on his shoulders.—ELIZA COOK.

THE PHILOSOPHY OF FASTING.

It is here, then, that you must strike a decisive blow. The philosophy of fasting from luxurious food has not heretofore been understood, but the benefit of it has been known in all ages. MOSES, ELIJAH, ISAIAH, JOHN the Baptist, were all abstinent men; and so was JESUS, though he did not generally prefer to seem unto men to fast. Before DANIEL saw his great vision, he fasted as well as prayed. And not only among the Jews, but its virtues were understood by the Greek and Hindoo writers.—SUTTON'S *Evangel of Love*.

EXPERIENCE OF A SHOEMAKER.

J. P. says:—"I have been a Vegetarian for twelve months, and am fully convinced, having tried the diet under the most unfavourable circumstances. I am a shoemaker, and worked hard at my trade before I was a Vegetarian; but I have worked still harder since I have been a Vegetarian, for the purpose of giving myself a little education, of which I should, in all probability, have remained for ever destitute, had it not been for the advantages I have found in the cheapness of Vegetarianism. For the last six months I have been in the habit of working sixteen hours a day, and partaking

of three meals a day, consisting chiefly of Scotch oatmeal and bread. I make my statement with a view to propagate a great truth which I feel is destined essentially to help to purify and moralize the condition of man."

VEGETARIAN LONGEVITY.

Elephants live for 200, 300, and even 400 years.—*Family Friend*, vol. i. p. 141.

POTATO FLOUR.

The inconvenience occasioned by the high price of Indian arrow-root, is easily overcome by the preparation of flour from the potato. It is, says Dr. DAVIDSON, "comparatively much cheaper than arrow-root; is at least equally agreeable, and possesses the advantage of being a product of this country."

MANUFACTURE OF POTATO FLOUR.—The potatoes are first washed in a cylindrical cage, which revolves in a trough filled with cold water. They are then reduced to a pulp, by a rasping machine, or other mechanical contrivance; and this is afterwards washed upon a sieve, with cold water, applied in the form of a divided stream. The starch falls to the bottom of the vessel containing the water which has drained through the sieves; is again washed, bleached, and subsequently dried. The process is by no means expensive, and may be conducted very rapidly. Potato starch is very white, friable, tasteless, without odour, and closely resembles arrow-root in appearance. When examined by an ordinary magnifier, its globules are found to be much larger than those of arrow-root, and resemble small globules of quicksilver viewed with the naked eye.—Dr. DAVIDSON'S *Treatise on Diet*.

DOMESTIC MANUFACTURE OF POTATO FLOUR.—A Suffolk matron who has known the process for many years, has favoured us with the following instructions for manufacturing this useful article. "First clean the potatoes thoroughly, carefully picking out every eye in which grit may adhere; then grate them with a bread grater, allowing the pulp to fall into water, which prevents its changing colour. Take the pulp in the hand, and press the liquor from it; strain the liquor through a horse-hair sieve; and allow it to stand and settle in a large basin or earthen bowl; and the potato flour will soon become a solid mass at the bottom. Pour the water away, and stir up the flour again in some fresh water, allowing it to settle again as before. Repeat this process several times, until satisfied with its whiteness, and then spread it out on a broad dish or cloth, and dry it in the sun, or near the fire, if the weather be unfavourable."

USES OF POTATO FLOUR.—The same practical informant says:—"Potato flour may be used for all the purposes for which arrow-root is commonly used, and is sometimes preferred, not only because it is more transparent, but because prepared as above it is sure to be free from adulteration, and the difference in the cost much more than compensates for the little labour attending the process. Tapioca may be made by drying the flour rapidly in an oven or before the fire, but it is found to answer all the purposes of tapioca in the usual form of flour, and it gives less trouble in cooking."

POTATO FLOUR SOUP.—See arrow-root soup, p. 10.

POTATO FLOUR GRUEL.—See arrow-root gruel, p. 10.

MOULDED POTATO FLOUR.—See moulded arrow-root, p. 10.

MOULDED POTATO FLOUR AND RICE.—See moulded arrow-root and rice, p. 10.

POTATO FLOUR IN BREAD.—Dr. DAVIDSON says, "I have ascertained from some experiments made by a baker, that a loaf of bread may contain one-

third of its weight of potato flour, without being much deteriorated in nutritive or agreeable qualities."

VALUE OF POTATO FLOUR.—Potato flour is moderately nutritive, and very easily digested; and though perhaps slightly inferior to arrow-root, and some other amylaceous products. In the first property, the difference is very immaterial. Some individuals have a prejudice against it, believing it to have the flatulent qualities of the potato itself. This is entirely a misconception on the part of the public; for the whole of the matters, which in the case of the potato produce, this and other disagreeable effects in some individuals, are completely separated in its manufacture.—Dr. DAVIDSON'S *Treatise on Diet*, p. 151.

POTATO FLOUR AS REGIMEN.—For ordinary dietetical use, a large table-spoonful of potato flour, a little salt, and a pint of water, will form a mixture of sufficient consistency. It may be managed in the following way. Mix the flour well with two or three table-spoonfuls of cold water, then add the requisite quantity of boiling water, so as to make up a pint; constant stirring being employed while this is done.—*Ibid*, p. 151.

CONSUMPTION OF POTATO FLOUR.—This article is now manufactured to a considerable extent in several districts in Scotland; and its employment in the arts, and as an alimentary substance, is on the increase.—*Ibid*, p. 150.

THE VEGETARIAN CHILDREN'S HYMN.

Father, our God, to thee our praise,
From thankful hearts ascends,
We ask to know thy holy ways,
On thee all good depends.

When our first parents knew no guile
In Eden's hallow'd bowers,
With fruit for food, that cost no toil,
How bless'd were those sweet hours.

We hope the time will come again,
When there shall be no need
Of any of God's creatures slain,
Our erring race to feed.

We thank our God for wheaten bread,
For fruit, for herb, and seed,
And every gift his bounties spread,
With mercies which we need.

"Give us this day our daily bread,"
We ask not fleshly food,
Our God has taught us thus to pray,
He said that bread was good.

The little lambs may eat and play,
We would not have them slain,
Their fleeces look so white and gay
We would not give them pain.

We ask Christ's spirit from on high,
That all may do his will,
That none may hurt, and none destroy,
That love the world may fill.

JAMES WESTON.

THE PERILS OF SCIENCE.

"MR. EDWARD WILLINS, son of the Rev. CANON WILLINS, has met his death under exceedingly distressing circumstances. In his office of assistant house-surgeon at the Middlesex hospital, he was called upon to dress the wounds of a person who had received injury from the knives of the sausage-cutting machine, which person, from the fact that the meat in process of manufacture was diseased, died; and the virus from his wounds being absorbed into the system of Mr. WILLINS, his death was also the melancholy consequence."—*Worcester Herald*. In extracting the above, we are rather inclined to moralize upon the *perils of flesh-eating*, rather than the perils of science.

EASY LESSON IN ANATOMY AND PHYSIOLOGY.

We will now apply to some of the facts of *physiology*. So little is the public mind informed on this subject, that from conversation with many persons, I really believe a great number, otherwise intelligent, not only suppose that we possess true canine teeth, but that our double teeth or grinders are evidence of our being formed to masticate and consume flesh; and so there is an end of the argument. Now the simple fact is, that we do not possess canine teeth at all, properly speaking, or in any but a purely scientific and theoretical sense. We possess a couple of pair of teeth in the relative position that canines occupy in carnivorous animals; but no more like them in structure and adaptation than our finger nails are like talons, or our hair is identical with feathers. They have departed in man entirely from their normal and characteristic condition, and are no longer capable of being applied to the same purposes. We find throughout nature the most beautiful gradation, one organ or set of organs sliding insensibly from species to species, and gradually receding from what we designate the normal type, as habits or capabilities are intended to be altered, until at distances in the chain we find them reduced to the condition of mere representatives, replaced by others designed for different purposes, and at last wholly lost. It is not more strictly correct to say we possess canine teeth, than it is to assert that we possess *wings* and *claws*, because we are furnished with the undoubted *representatives* of those organs of birds, in our arms and their extremities; and notwithstanding the theory of a celebrated and popular book,* that they would really grow into wings, by sufficient perseverance in trying to fly. It is only needful to refer to any treatise on physiology, or comparative anatomy, to be assured of these things. The more we inform ourselves, the more we shall find, that man in the structure of his teeth, in the motions of his jaws, and in numerous other more internal particulars, resembles the quadrumana, and allied tribes, which are wholly frugivorous, or granivorous, and not the carnivora. But those who do not like the labour of reading and research, may arrive at conviction by a much shorter cut. Let any lady who has a mind to examine for herself, just open the mouth of her favourite tabby, or her parlour spaniel. Let her notice those long, sharp, conical, *truc* canines, fitting into two opposite grooves left for the purpose, with that row of short incisors between, and the two series of back teeth, shutting within each other like a double saw, for the very purposes of cutting and rending; and compare them with the totally different structure and arrangement of her own beautiful set of regular enamel. Let her next try the effect of endeavouring to produce a lateral, grinding motion of the lower jaw. Poor puss will soon let her know that this is not natural. The gentleman may examine his greyhound or terrier in the same way. Now these things are not accidental, they are universal. There is no known carnivorous land animal, without true canines, or with the lateral motion of the lower jaw; nor any instance of a frugivorous or herbivorous animal with these canines, without molars, and without the lateral motion of the lower jaw. To which then does man belong? To descend further into the internal anatomical structure would not be seemly here. The subject belongs to the lecture-room, and the special student. Suffice it, to say that, as the most beautiful harmony and adaptation reigns throughout all the circles of nature, so she does not desert us here. The connected organs, the character of the stomach and its accessories, the functions of the skin, and other most important parts of the human economy, correspond, in their alliances, to the teeth.—*What is Vegetarianism?* p. 24.

* *Vestiges of the Natural History of Creation.*

THE RUSSIAN SOLDIERS AND LABOURERS.

At the latter end of the past century, the Russian grenadiers were described as the finest body of men ever seen, not one standing under six feet high; their allowance was eight pounds of black bread, four pounds of oil, and one pound of salt per man for eight days; and the writer says: "Were you to see them, you would be convinced that they look as well as if they lived on roast beef and English porter." "I have often," remarks an American captain, "hired men to labour for me in Russia, which they would do from sixteen to eighteen hours, and find themselves, at eight cents a-day. They would come on board in the morning, with a piece of their black bread weighing about one pound, and a bunch of garlick as big as one's fist. This was all their nourishment for a day of sixteen or eighteen hours' labour. They were astonishingly powerful and active, enduring severe and protracted labour, far beyond any of my men. Some of these men were eighty and even ninety years old; and yet they would do more work than any of the middle-aged men belonging to my ship."—REYNOLDS'S *Miscellany*, No. 79.

A NATIONAL INSTANCE OF FLESH EATING.

As to the Esquimaux, it is well known that they are the most degraded, sensual people on the face of the earth. Captain Ross, speaking of the Esquimaux, says: "Their breakfast, consisting of 5 lbs. or 6 lbs. of seal each." Again, "Each man had eaten 14 lbs. of this raw salmon; and it was probably but a lunch after all, or a superfluous meal, for the sake of our society."* He further remarks: "That the Arab, on one small allowance of barley-meal in the day, is more enduring of fatigue than an Esquimaux, who perhaps eats 20 lbs. of flesh and oil, whilst he is also stronger and more active."† The climate, of course, counteracts the exciting and passionate effects of this fleshly indulgence of the Esquimaux, who is too little developed in his mental powers to become either excessively vicious or moderately virtuous. He stands at the lowest point in the scale of civilization, and is an unfortunate instance of the *advantages* (?) of a flesh diet.—*Manchester Temperance Reporter*.

RESULTS OF REFLECTIVE EXAMINATION.

"In regard to 'Vegetarianism,' I declare to you, the more I read about it, the more I feel convinced, that the butchering system is not the right one! Vegetarians are complying with the commands of an all-wise and beneficent, and perfectly unchangeable Being; whilst those who produce the butcher class, by setting up a demand for the flesh of animals, are the real authors of the system. In short, the slaughtering plan is worthy of our utmost indignation"—J. B.

"GOOD IN EVERY THING."

If there be "good in everything," and its existence proves it to have a purpose—good purpose—how true it must be that every human being, at least, however depraved, has a something within him which would command our love, were it made manifest. It is thus that the love of mercy and of what is just and true, are so inherent in every mind, and that it so seldom happens, that these are appealed to in the same spirit, in vain.—H. C. S.

PLEASANT FOOD.

Thus, with respect to gustativeness: to abstain literally from pleasant food, is well-nigh impossible, because, by refraining from delicious and sensual meats, we obtain a fine relish for brown bread and water, and it is pleasant to us. So it is with all the senses: sight, hearing, feeling, as well as taste. By refraining from over-exciting the

* Ross's *Narrative of a Second Voyage*, p. 284. † Ibid, p. 485.

senses, they preserve that delicate perception and sensibility to impression, which childhood, otherwise, alone enjoys.—*SUTTON'S Evangel of Love.*

CUSTOM UNREASONABLE.

How custom steels the human heart
To deeds that nature's thoughts detest,
How custom consecrates to fame
What reason else would give to shame.—*SCOTT.*

Custom, which often wisdom over-rules,
And only serves for reason to the fools.

ROCHESTER.

THE ART OF PRESERVING HEALTH.

We consider that the *healing* art, the *materia medica*, important as it is, sinks into insignificance, when compared with this art of *preserving* health. If there be any degradation in relation to such subjects as these, it must be where slaughter is concerned; where flesh and blood are used; where the air of the kitchen is loaded with noxious exhalations of half-putrid game, or filled with the noisome and sickening vapours of flesh cookery; but where we have to do with the field, the garden, and the orchard, with the preparation of the "herb bearing seed, and the fruit-tree yielding fruit," our minds can be elevated to the contemplation of innocence and affection, whilst we are aiming to make every domestic garden a little "Eden," and every homestead a "Paradise."—*Vegetarian Advocate*, page 2, vol. ii.

TAPIOCA.

THIS is the production of a plant, known in Brazil as "Mandoic" (*Jatropha Manihot*), which springs from a tough, branched, woody root; the slender collateral fibres of which expand into those masses of farinaceous substance for which the plant is cultivated. The height to which the plant attains, varies from 4 to 6 feet; it is slender, woody knotted, and furnished with alternate palmated leaves; these are smooth, and increase in breadth till within an inch and half of the top, when they diminish to an acute point. The tubes are spindle shaped, and resemble parsnips. They are generally about 15 inches in length, and 4 or 5 inches thick in the middle.

MODE OF EXTRACTING TAPIOCA.—When first dug out of the ground, the tubers are washed clean; the rind, which is of a dark colour, is paired off, and the root ground or grated; the pulp is then placed in bags, by which means the juice, which is of a poisonous nature, is expressed. The white powder is deposited, however, from the juice, which is again washed several times in clean water; this powder is then dried on heated metallic plates, when it presents the appearance of hard, dry, irregular grains, the chief constituent of which is starch.

CASSAVA POWDER.—The pulp which remains in the bag from which the tapioca is expressed, is dried and ground, and receives this name.

BRITISH TAPIOCA.—*DR. DAVIDSON*, describes this article as manufactured from potato flour, which is produced by a similar process to that above described, and says:—"It is white, hard, granular agreeable, and farinaceous in taste. The globules of real Tapioca are large, and elliptical in form. By the aid of an ordinary magnifier, the globules which exist in potato flour may be discovered upon the surface of the granules of British tapioca, and resemble the minute globules of mercury; while in the foreign variety, no globules are discovered through this medium; but here and there some glistening points. For ordinary dietetical purposes, British may be considered very nearly equal to foreign tapioca.

MOULDED TAPIOCA.—Four oz. of tapioca; 5 oz. of rice; sugar and lemon flavour to the taste. Wash the tapioca and rice, steep both together in half a

pint of cold water 1 hour; pour in 3 pints of boiling water; place altogether in a brown jar in the oven, and let it simmer slowly for 2 hours; add the sugar and flavour, and pour it into a quart mould. When cold, turn it out, and serve with preserved or stewed fruit.

USES OF TAPIOCA.—This article is used in vegetable and savoury pies, for puddings, moulds, and other culinary preparations.

VALUE OF TAPIOCA.—Tapioca is more frequently used in this country than cassava; but both are nutritive, pleasant, and very digestible kinds of food. Tapioca may be classed as one of the strong amylaceous products, and is well adapted as an aliment for children, invalids, and those who have delicate digestive organs. It may be prepared either with water, or milk, or a mixture of these liquids. As it is very hard, it is generally necessary to macerate it in the liquid in which it is to be boiled for an hour or two, before this process is commenced. A table-spoonful of tapioca is generally sufficient for a pint of milk and water, provided the boiling continues for a length of time, or until the whole is converted into a pulp. It is often made into puddings, with the addition of a considerable amount of eggs, sugar, wine, aromatics, &c.; but a compound of this kind is more difficult of digestion than a simple combination of it with milk and water, with the addition of salt, aromatics, and a little refined sugar.—*DR. DAVIDSON'S Treatise on Diet.*

HUNTING.

Contusion, hazarding, of neck and spine,
Which rural gentlemen would call divine;
It irks me the poor dappled deer,
Being native burghers of this desert city,
Should, in their own confines, with forked heads
Have their own haunches gore'd.—

SHAKESPEARE, *As You Like It.*

A DINNER OF HERBS.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*SOLOMON. Prov. xv. 17.*

HUMAN APPETITE.

When I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes. Nature delights in the most plain and simple diet. Every animal but man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrement of the earth, scarce a berry or a mushroom, can escape him.—*PITMAN'S Gems of Thought.*

THE RELIGION OF LOVE.

Did God set his fountains of light in the skies,
That man should look up with the tears in his eyes?
Did God make the earth so bounteous and fair,
That man should look down with the groan of despair?
Did God fill the earth with harmonious life,
That man should go forth with destruction and strife?
Did God scatter freedom over mountain and wave,
That man should exist as a tyrant and slave?
No—away with so dark and so joyless a creed,
The soul that believes it is darkened indeed.
My religion is love, the noblest and purest,
My temple the universe, widest and surest.

J. C. PRINCE.

CURE FOR THE SCURVY.

J. C. wishes a cure for the scurvy. Other diseases of the skin are often mistaken for the scurvy. The treatment consists in restoring general health by light vegetable diet and exercise.—*Family Friend.*

THE LAW OF KINDNESS.

The law of kindness is as universal as the light of heaven! It exists for all! Every animate being is susceptible of its influence! The more it is practised the more it becomes understood, and the more faith is reposed in it. It is inherent in every human heart. This law of kindness being universal, needs nothing but cultivation. It is, at present, in many minds, like the good seed sown in Autumn; it is frozen over for a time by the cold of mistaken selfishness, but so sure as Spring, with all its vivifying power, always follows Winter; so sure as Summer follows Spring, and Autumn succeeds; so sure as day succeeds night, and the warmth of mid-day the morning frost; so sure as the blade of corn gradually grows to an ear, and then ripens in the sunshine; so sure shall this law of kindness become developed in the human heart. And, although we profess not the "gift of prophecy," we will venture to predict that this law by which the whole world is governed, and by which it is more or less actuated, which is more powerful and more attractive than that of gravity, and which can never be resisted by the most obdurate man when exercised towards him, or which the most ferocious animal even, cannot resent; that this law which draws all that is good to itself with resistless power, which awakes in man the loftiest sentiments, and impels him to the noblest deeds, shall become gradually developed and acknowledged in the world, until the prophecy of ISAIAH be fulfilled, "And they shall neither hurt nor destroy in all my holy mountain."—*Vegetarian Almanac*, 1851.

WHEATEN BREAD.

"Good wheaten-bread," observes Dr. CARPENTER, "contains more nearly than any substance in ordinary use, the proportion of azotized and non-azotized matter, which is adapted to repair the waste of the system, and to supply the wants of combustible material, under the ordinary conditions of civilized life in temperate climates, and we find that health and strength can be more perfectly sustained upon that substance than upon any other taken alone."

EXPERIENCE OF A VEGETARIAN CAPTAIN.

"I have tried the Vegetarian principle for one year, whilst subject to the alternations of heat and cold in the climates of Denmark and Prussia, and can testify to its advantages over a mixed diet. Having relieved myself from the inconvenience of salt provisions, I have had no occasion to take medicine of any kind. I have lived in Denmark principally upon rice and rye bread, or what is usually called by the enlightened English "black bread." Very few consider this bread fit for swine; to me, however, it has proved itself most useful as an article of diet.

As a well wisher to all good principles, I cannot but express a desire that all seamen would become Vegetarians; for in that case, they would stand much less in need of the medicine chest than they do now, and there would be less sluggishness displayed in going aloft. When I was a flesh-eater, I was troubled with eructations after meals, but since my adoption of Vegetarianism, I have not experienced this inconvenience. I have abstained from the use of all intoxicating liquors for ten years."—CAPT. W. FINCH.

COBBETT ON ECONOMY.

The word economy, like many others, has in its application been very much abused. It is generally used as if it meant parsimony, stinginess, or niggardliness; and at the best, merely refraining from spending money. Hence misers and close-fisted men disguise their propensity and conduct under the name of economy; whereas, the most liberal disposition, a disposition precisely the contrary to that of the miser, is perfectly consistent

with economy. Economy means management, nothing more; and is generally applied to the affairs of a house and family, which affairs are an object of great importance, whether as relating to individuals or to a nation. A nation is made powerful, and to be honoured in the world, not so much by the number of its people, as by the ability and character of that people; and the ability and character of a people depend, in a great measure, on the economy of the several families, which all taken together make up a nation. There never yet was, and never will be, a nation *permanently great*, consisting, for the greater part, of wretched and miserable families.—COBBETT.

CRUELTY TO ANIMALS.

Earth groans beneath the burden of a war
Wag'd with defenceless innocence; while man,
Not satisfied to prey on all around,
Adds tenfold bitterness of death by pangs
Needless, and first torments, ere he devours.

COWPER.—*Task*; book 6.

A SCHOOLMASTER'S TESTIMONY.

A friend of mine, a broken-down dyspeptic, who came to see me two months ago, went home with a determination to adopt similar habits to those I am practising, viz., the simplest Vegetarian diet, water-drinking, early rising, walking or gardening exercise, &c. He now writes:—"I find myself able to get up at about five o'clock, study till daylight, and then go to work in the garden, or take a good walk, after which I come home with an appetite which makes a dry crust and pure water delicious. After that, I am able to teach for eight hours, without feeling particularly fatigued." The last time I saw him he was very much improved in appearance.—H. C. S.

WASTE OF FOOD IN CATTLE FEEDING.

Mr. Law states, in the *Royal Agricultural Journal*, vol. viii., p. 255, "That five sixths of the nitrogenous protein, or flesh-producing matter, in the food of cattle, goes to the dung, only about one sixth remaining in the flesh of the animal; and of the carbonaceous or fat-producing matter, the difference is still greater; consequently, the produce of an acre consumed directly as vegetable food, will feed fully as many people as that of six acres converted into beef and mutton."

ROME WITHOUT A PHYSICIAN.

During the first five hundred years of the Roman empire, there was no professed physician in Rome. Why, I know not, unless it was because the Romans were, during that period, so strengthened by temperance and exercise, that they needed none.—EDWARD REYNOLDS, M.D., Boston.

SIMPLE FOOD.

If then, we ate only simple and natural food, plainly cooked, there would be no danger of eating too much; the loss of relish, and the feeling of disgust consequent upon satisfied hunger, would make it impossible. And I affirm, that there is just as much reason to believe that this sense of disgust is as much, and as truly, a natural token, intended to warn us when we have had enough, as the sense of hunger is a token that we require food.—Dr. JOHNSON on *Life, Health, and Disease*.

BLIND AND LAME.

Practice without knowledge is blind, and knowledge without practice is lame.—*Family Friend*, vol. i., p. 218.

DISEASES OF PIGS.

The measles is one of the worst diseases to which swine are liable, for it has an immediate tendency to injure the quality of the meat. It is well known that a great quantity of measly pork is weekly

disposed of in the London markets, especially in Newgate. It can be ascertained by frequent blotches on the skin and the extreme flabbiness of the meat. The measles consist of tubercles scattered everywhere through the cellular and adipose tissue between the skin and muscles. It must be confessed that we are deplorably ignorant of the cause of this disease. The true nature of it is, perhaps, the growth of numerous tubercles in these tissues. In the present state of our veterinary knowledge, there is not a cure known for it.—The *Gardener*. The other diseases enumerated in the paper, from which the above is quoted, as those to which pigs are liable, are "Inflammation of the lungs," the "Mange," "Leprosy," "Quinsy," "Indigestion," "Apoplexy," "Colic," "Sore ears," "Vermin or lice." This is certainly, we should think, enough to render the most senseless eater of swine's flesh disgusted with a practice which necessarily entails liability to those dreadful diseases on the consumers of that article.—B. B.

SEMOLINA.

This is a preparation of wheat produced by grinding the grain in the mill appropriate for the purpose; the flour is separated from the middlings, and the latter are dressed four times in a bolting mill, and sifted through parchment sieves till they are perfectly cleared from bran. It is commonly imported from the Baltic, and in Russia it is said to be manufactured from buck wheat. It has a granular appearance, similar to the pin-head oatmeal, and is of a dingy white colour. Dr. DAVIDSON considers it is well adapted for the diet of children.

MOULDED SEMOLINA.

Four oz. of semolina, 1 quart of milk, 2 oz. of sugar, and 10 drops of lemon flavour. Boil the milk, and then add the semolina, previously mixed and rubbed smooth in a little cold milk. Boil for twenty-five minutes and pour into a mould, previously dipped in cold water, or rubbed with cream.

DESTRUCTIVE TENDENCY OF FLESH DIET.

Independently of these natural tendencies, there are the diseases necessarily introduced into our systems, by the diseased state of the cattle, whose carcasses we admit into such intimate conjunction with the finest and most wonderful organization we possess, or are acquainted with. We shrink back from a diseased potato, because we see, or think we can see, the marks before us; but while in purchasing a horse for use, or the race-course, we take a warranty, or demand his whole pedigree, we never think of requiring a professional certificate that the cow or the sheep we are to eat, was of a healthy stock; had been well brought up and fed wholesomely, with a due regard to proper cleanliness, air, and exercise; and that it had never been subject to, or was not actually in a state of disease, at the time it was slaughtered. It is sufficient for us if the animal has been *over-fed*. The loathsomeness, the cruelty of the processes, are no consideration. Highly fattened cattle are always in a state of disease. Heated and over-driven animals, as they are necessarily consigned to the crowded markets, and forced into the obscure slaughter-houses of our great cities, are always in a state of fever. This very circumstance is said to contribute its excellency and tenderness to the London meat. It is evident we are liable to introduce into our systems the whole of the diseases to which cattle are subject, by thus introducing their remains into the very centre of our vital organism; and the fearful havoc made by epidemics apparently unaccountable, no doubt frequently arises from this cause.—*What is Vegetarianism?* p. 21.

LONGEVITY OF THE VEGETARIAN FATHERS.

St. ANTHONY lived to the age of 105, on twelve

ounces of bread and water per day. JAMES, the Hermit, lived in the same manner to the age of 104. St. EPHANIAS lived thus to 115. SIMON, the Stylite, to 112; and KENTIGERN, commonly called St. MUNGO, lived by similar means, to 185 years of age.—SPOTTISWOOD.

DESIRE NOT DAINTIES.

When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite. Be not desirous of his dainties, for they are deceitful meat.—SOLOMON. Prov. xxiii., 1, 2, 3, &c.

THE BLOOD OF THE HERBIVORA AND CARNIVORA.

The recent researches of Messrs. MACAIRE and MARCET tend to establish the important fact, that both the chyle and the blood of herbivorous and of carnivorous quadrupeds, are identical in their chemical composition; in as far, at least, as concerns their ultimate analysis. They found, in particular, the same proportion of nitrogen in the chyle, whatever kind of food the animal habitually consumed; and it was also the same in the blood, whether of carnivorous or herbivorous animals; although this last fluid contains more nitrogen than the chyle. *Memoires de la Société de Physique et d'Histoire Naturelle, de Geneve*, v. 399. ROGET's Bridgewater Treatise, vol. ii., p. 53.

HUNTING.

Poor is the triumph o'er the timid hare,
Scared from the corn, and now to some lone seat
Retired; the rushy fen; the ragged furze;
The thistly lawn; the thick entangled broom,
Or fallow ground laid open to the sun.
Vain is her best precaution; though she sits
Concealed with folded ears; unsleeping eyes,
By Nature framed to take the horizon in;
And head couched close between her hairy feet
In act to spring away. The scented dew
Betrays her early labyrinth; and deep
In scattered sullen openings, far behind,
With every breeze she hears the coming storm.
But nearer, and more frequent, as it loads
The sighing gale, she springs amazed, and all
The savage soul of game is up at once:
The pack full opening, various; the shrill horn
Resounded from the hills; the neighbouring steed,
Wild for the chase, and the loud hunters shout;
O'er a weak, harmless, flying creature, all
Mix'd in mad tumult, and discordant joy.

THOMSON.

LIFE, HEALTH, AND SERENITY.

The slightest and least of meats and drinks a person can be tolerably easy under, is the shortest and most infallible means to preserve life, health, and serenity.—Dr. CHEYNE.

MY BUTCHER.

Who when I wish for beef a stone,
Composed of wholesome meat alone,
Sends me at least three pounds of bone?

My Butcher.—*Punch*.

SELF-DENIAL PLEASURABLE.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Family Herald*. All practice, may become "pleasurable" by habit, and none more so than that of self-denial. The difference between the results of self-gratification and that of self-denial, however, is this: the one ceases with the gratification; the other is a continual satisfaction which leads to still higher pleasures, which are not marred by the reflection that they will ever cease to exist.—DISCIPLINUS.

PRACTICAL OBJECTS.

Are not truly known without a practical knowledge of them.—PRITMAN's *Gems of Thought*.

MORAL RESPONSIBILITY.

Society is not yet prepared to probe the length and depth of the Vegetarian principle in regard to *morality*. We have but just awakened to the consciousness that the use or abuse of alcoholic liquors may involve a question of moral responsibility, and be fraught with consequences affecting not only ourselves, but more than one generation. The laws of the human constitution are more studied and better understood, and the light of science has dawned upon many things our fathers had no idea of. Assuredly the scales will still further fall from the eyes of the pioneers of society as they suffer the light to shine more fully within them. Every argument that applies to the disuse of inebriating liquors, applies with tenfold force to the discontinuance of all sorts of stimulating solid food. No one can disown the effects produced on the carnal appetites and passions, and on the power of self-government and restraint, by certain exciting descriptions of aliment. None ever yet rose from a luxurious banquet, with faculties sharpened, or hearts truly enlarged, really strengthened to perform present duties, or better prepared to meet the labours and exigencies of the following day. Without amounting to actual gluttony, the sin of intemperance in eating is far more prevalent and habitual than that of drinking to excess; and because its effects are less striking and obvious, it is the more insidious and deadly. Nothing that is improper in quantity or quality can at any time be taken into the centre of the vital system with impunity. Parents—I will not say especially the mother—will awaken to the effects upon the physical constitution of their offspring, resulting from the law of our all being the children of Adam. Bodily diseases and mental affections are known to be hereditary. The evil consequences of our own bad habits and vicious indulgences end with ourselves, or with our influence and example, if there is no family;—very different if there be one. There is no question about inflammatory tendencies, both of body and mind, being transmitted with the blood; and severe may be the moral struggles inflicted on the children by the low habits and indulgences of the father, if not redeemed by the virtues and self-denial of the mother.—*What is Vegetarianism?* p. 32.

CONQUER THE APPETITE.

At first, you will be apt to be deluded into a notion that your system needs more than it really does, from the circumstance that the stomach is strained, and becomes uncomfortable, if the usual bulk of matter is withheld, though it never digested above half of that which was supplied it. All that can be said is, do not entirely trust to your want sensations at the first: persevere even in this painful self-denial; and as your reward, I promise you, that gnawing you feel will by and bye trouble you no more. Some beginners, too, complain of a "sinking sensation" whenever their accustomed indulgence is withheld. This is an infallible sign that self-indulgence has injured their frame. They who drink no stimulants feel no inconvenience from a casual delay, even of several hours, except a gentle and not a harassing hunger and thirst: but with all who are wont to drink wine, spirits, coffee, or tea, the system, in time, gets into such a morbid state, that a delay of a few minutes only, makes them irritable and anxious, and gives them the aforesaid "*sinking*" feeling. Let such know, that they are bound to prefer health to a continuance in disease, and that they must cure themselves whatever it costs them. Yet I recommend no one to change suddenly from an inordinate to an abstinent regimen. People in middle life must work gradually, with time and caution; but younger people may change more rapidly.—*Sutton's Evangel of Love*.

THE CONVICTIONS OF MEDICAL MEN.

It is gratifying to the promoters of a true system of diet, to find that medical men whose attention is called to the subject, generally acquiesce with the Vegetarian practice, on an impartial consideration of it; and the number of medical gentlemen, connected with the Vegetarian Society, although it bears a small proportion to those whose convictions acknowledge the truth of the principle, bears a large proportion to the other professions in the society. The following is an additional testimony from a surgeon in Essex:—"I have now abstained from every kind of flesh meat for the last 5 or 6 months, and am getting *very robust*; although, by the bye, I always have enjoyed good health. I have no doubt I shall continue a Vegetarian in practice."—G. H. B.

MORAL TENDENCIES OF FOOD.

The fact that ferocious and unclean animals are those which partake of flesh, whilst the gentler and clean animals are those which live on vegetable food, is a proof of the different tendency of these two kinds of diet. Feed a sheep on flesh, and it becomes morose; a dog on meal, and it loses its ferocity.—*Manchester Temperance Reporter*.

HEALTH.

Labour, their hardy nurse when young,
Their joints had knit, their nerves had strung;
Abstinence, foe declared to death,
Had, from the time they first drew breath,
The best of doctors, with plain food,
Kept pure the channel of their blood:
Health in their cheeks bade colour rise,
And gladness sparkled in their eyes.—CHURCHILL.
To live, is not to breathe; but to be well.—MARTIAL.

PROGRESS TOWARDS FREEDOM.

Let it not be said because a man is born among the ignorant and the selfish, he must necessarily continue among them: history is full of instances which prove that man is capable of choosing his course of life, just in proportion as he has faith in the absolute and ultimate freedom of mankind, and in the power which is to realise this freedom—the power of truth. The notion that man has not freedom, arises, in most cases, from the want of confidence in this power, and this confidence is only gained in proportion as this power is acquired. All will acknowledge that it is possessed in *some* degree by every one, and therefore it is a faculty of the mind: every mental faculty, like every bodily one, is strengthened by exercise. This, then, is the secret of becoming master of our circumstances;—of making them such as are conducive to our own improvement—it is in the exercise of this power, so far as it is possessed, and this necessarily leads on to its increase; and just as the growth of the plant is promoted in favourable soil and climate, so is the growth of the human being promoted, by those favourable circumstances in which he chooses to place himself. We feel ashamed when we hear a man, and especially a young man, declare that it is impossible for him to carry out his convictions in this or that moral principle, because we feel assured such a condition need not exist if the course here recommended be adopted:—be true to the light, and power, and freedom which you have, and you will never need to complain for want of that which you have not. How is the greatest perfection attained in nature? By the highest degree of cultivation, not in opposition, but in obedience to nature's laws. The most successful horticulturist is he who knows best the nature of the plant he cultivates, and acts accordingly.—*Vegetarian Almanac*, 1851.

BEAUTY AND SYMMETRY.

The peasantry of Lancashire and Cheshire, who live principally on potatoes and buttermilk, are

celebrated as the handsomest race in England. Two or three millions of the inhabitants of Ireland subsist in the same way; and probably no portion of the civilized world can present more bodily symmetry and beauty than the peasantry of Ireland who are of temperate, cleanly and industrious habits, and free from the use of narcotic and alcoholic liquors. ADAM SMITH, in his *Wealth of Nations*, says "that the most beautiful women in the British dominions are said to be, the greater part of them, from the lower rank of people in Ireland, who are generally fed with the potato."—GRAHAM'S *Science of Human Life*.

MACARONI.

This preparation of wheat, although but little used in England, seems to be a favourite article of food among all classes of Italians.

MANUFACTURE OF MACARONI AND VERMICELLI.—*Grano duro*, or *Grano del Mar Nero*, the small hard-grained wheat, grown in the Russian territories on the Black Sea, and shipped at Odessa and Taganrog, is considered the best for the purpose, and was once imported into Naples for the Macaroni manufacturers, but the grain is now grown in the country. The best macaroni is made entirely of the *grano duro*, but in the inferior qualities this is sometimes mixed with soft wheat. The conversion of the flour, which is somewhat more coarsely ground than that intended for bread, into the long round string called macaroni, is effected by a very simple process. With the addition of water alone, the flour is worked up into paste, and this paste is kneaded, for a length of time, by a heavy loaded block of wood, which beats into the trough where the paste is deposited. This block or piston is attached to a beam acting as a lever, whose fulcrum is near to the block, whilst the other extremity of the beam is some eight or ten feet from the fulcrum. One or two more men or boys seat themselves astride at the farther end of this beam, and descending with their own weight, and springing up by putting their feet to the ground, thus give the requisite reciprocating motion to the lever. They, in fact, play at "see-saw" with the block at the shorter end of the lever. The effect produced by a large manufactory, where several of these machines and a number of sturdy fellows, nearly naked, are all bobbing up and down, has something ludicrous in it to the eye of a stranger. When the paste has been sufficiently kneaded, it is forced, by simple pressure, through a number of circular holes, the size of which determines the name to be given to the substance. That of superior diameter is "macaroni," that of smaller is "vermicelli," and that smaller still is called "fedilini." The macaroni is hollow throughout, and many persons have been puzzled to know how it is formed into these long tubes. Nothing is more simple. Over each of the larger holes, meant for macaroni, a small copper bridge is erected, which is sufficiently elevated to permit the paste to pass under into the hole. From this bridge depends a copper wire, which goes right through the hole, and of course leaves hollow the paste that descends through the same orifice. Such of our readers, who have seen common clay pipes for smoking manufactured, will readily understand this part of the process, as it is quite analogous to that of pipe-making. There are some minor distinctions in the preparation of these respective articles, which would be tedious to explain, but the material and main processes are the same in all. When the paste has been forced through the holes, like wire through a wire drawer's plate, a workman takes up the macaroni or vermicelli, and hangs it across a line to dry. From the long kneading it has received, it becomes very consistent, and dries in unbroken strings, measuring two or three yards in length.—*Pictorial Half Hours*, p. 66, vol. i.

VARIOUS FORMS OF MACARONI.—Besides macaroni, vermicelli and fedilini, which are in most general use, the Neapolitans make from paste similarly prepared, an almost infinite variety of other culinary articles, some of which are long, narrow, flat, like ribbons, some broad and thin, like sheets of paper, some round like balls, some in the shape of beans, or smaller, like peas.—*Ibid*. p. 67.

BOILED MACARONI.—NEAPOLITAN METHOD.—The macaroni is thrown into a cauldron containing boiling water, care being taken to bend and not to break the strings more than is necessary for half the beauty of this paste consists in the length of its fibre, and it is there left to boil until from a white it assumes a greenish tinge, which, if properly managed, it acquires in about a quarter of an hour. "Verdi, Verdi," green, green, is the expression of the Neapolitan when his macaroni has been properly boiled to the very second. It is then taken out of the cauldron, drained of all the water, and strained. It is then merely anointed with a little butter, which is thrown in solid pieces and dissolved by the heat contained in the paste. To this grated cheese is added, and a further addition of tomato or love apple sauce makes the dish excellent.—*Ibid*. p. 69.

BLANCHED MACARONI.—Have half a gallon of water in a stewpan, in which put two ounces of butter and an ounce of salt when boiling; throw in a pound of macaroni, which boil until tender; be careful that it is not too much done. The time of boiling depends principally upon the quality; the Genoa macaroni taking the longest time, and the Neapolitan the shortest, which, last, if too much done, will fall in purée.—M. SOYER'S *Modern Housewife*, p. 335.

THE NEAPOLITAN MACARONI.—This paste forms the principal food of the poorer classes of Neapolitans. They would be too happy, however, if they could get it every day! In the course of the week they are often obliged to satisfy themselves with bread, generally made with Indian corn, with a few onions or heads of garlic, and a little *minestra verde*. Many thousands of them do not eat meat for weeks, nay months together, but they care not for this if they can have their macaroni, which is a substitute for every eatable.—*Pictorial Half Hours*, p. 69.

MACARONI A GENERAL DIET.—We consider the concentration of nutriment which macaroni presents, to be little adapted for the principal article of diet, although being more coarsely ground than the wheat flour in common use in this country, and unfermented, it is probably more wholesome and digestible than that which is sold as the "best white bread" in England.

THE PRICE OF MACARONI.—For five *grani* (about two-pence English) a man may thus very well stay the cravings of hunger.—*Ibid*. The price of the imported macaroni in England is a great barrier to its general use, and we are not aware that there is any manufactured in this country.

SIR ISAAC NEWTON.

"Whoever looks with the eye of a physiologist upon this subject, will not be surprised that Sir ISAAC NEWTON, while engaged in the deep thinking, which enlightened mankind with his splendid discoveries, often forgot his dinner; nor can he fail to see the reason why his simple cracker and cup of cold water enabled him to pass whole days in deep abstraction of mind upon the sublime subjects of his labours. The fall of an apple from a tree is said to have led his great mind to the detection of the principle by which the material universe is retained in harmonious movement. Who shall declare the mighty influence which these two simple articles of diet exerted upon his wonderful discovery."—DR. REYNOLDS.

SENSE AND SENSUALITY.

When the strings are pulled rudely, and made to vibrate to rough enjoyments, they lose their fine tension, and will not answer to light and soft touches: but if we refrain from deranging them, and foster their susceptibility to impression by shunning all gross vibrations, they will keep, and even recover after it is lost, that beautiful and delicate impressibility. He who runs after fine shows, masquerades, races, balls, hot missionary meetings, or any exciting thing, and concerns himself much with political anxieties—he who feeds sensually, smokes, drinks strong drink, shall not see Nature well, nor hear well anything that Nature, anything that God says. Sensuous pleasures are not wasting; they take nothing from us—unlike sensualities, which ever corrode the soul. Sensuous delights are given to be a blessing and a comfort to us; but woe unto us if we prefer the sensual to these. Whatever tends to blunt and impair these fine appreciations, to dispossess Nature, tenant the woods, disaunt the fields, and make us deaf and blind to simple and cheap pleasures, does us a real injury, and must be carefully avoided.—SUTTON'S *Evangel of Love*.

THE WORKERS AND THE DESTROYERS.

It is indeed a fact worthy of remark, and one that seems never to have been noticed, that throughout the whole animal creation, in every country and clime of the earth, the most useful animals cost nature the least waste to maintain them with food. For instance, all the animals which work, live on vegetable food; and no animal that eats flesh works. The powerful elephant and the patient untiring camel, in the torid zone, the horse, the oxen, and the donkey in the temperate, and the rein-deer in the frigid zone, obtain all their muscular power for enduring labour from nature's simplest productions, those of the vegetable kingdom. But all the flesh-eating animals keep the rest of the animated creation in constant dread of them. They seldom eat vegetable food until some other animal has eaten it first and made it into flesh. Their only use seems to be to destroy life—their own flesh is unfit for other animals to eat, having been made out of flesh, and is most foul and offensive. Great strength; fleetness of foot, usefulness, quietness, and docility are then, always characteristic of vegetable-eating animals; while all the world dreads flesh eaters. — BENTLY'S *Health and Wealth*.

EFFECTS OF FLESH ON THE CONSTITUTION.

Perhaps there is no cause so vitiating to the human constitution, and that has proved the means of introducing so many diseases, as the early and continued use of flesh as an article of diet. At the period when growth is the most rapid, and it is most important to form sound and healthy bone and integuments, nature wholly forbids the use of flesh, by providing another instinctive source of nutriment, and by the non-development of teeth till a later period. And yet in almost every family, our poor little infants and children are stuffed with this kind of aliment, boiled down and triturated, because nature has not otherwise given them the power of masticating and swallowing it. Every fact in natural history and physiology tells us, that at all events it is only the full-grown and established man, whose vigorous constitution and healthy habits can enable him to carry off the effects superinduced by this exciting sort of food, that can take it with impunity. Instead of giving the little one real strength, by thus overtaxing the powers, the innocent and unsuspecting victim, while his outward appearance exhibits every sign of repletion, must be consumed by internal fever. Fits and paroxysms are constant attendants. Under the counteracting course of treatment usually adopted,

along with other predisposing causes, consumption, alas sets in; which if youth survives, it is too often to pay the debt due to the violation of fundamental laws, by falling a prey to contagion, to fever, to apoplexy, paralysis, gout, premature old age, and imbecility.—*What is Vegetarianism?* p. 20.

NATURAL versus ARTIFICIAL HABITS.

A correspondent who has received great benefits from the Vegetarian practice in relation to his health, says, "I am still as healthy, vigorous, enthusiastic, and hopeful as ever, and this I attribute mainly to a natural, as opposed to an artificial system of living."

HABITS GUIDED BY REASON.

It is high time we should awake to the fact, that our temporal and eternal destiny is materially affected by our dietary habits. So long as our habits are regulated by custom and acquired taste, is there a danger of their ministering to lower rather than to the higher principles of our nature, but in proportion as our habits are guided by reason and benevolence, will our nobler faculties be developed, and all our acts be associated with the greatest pleasure and the highest joy.—PHILO.

DISGUST FOR FLESH.

W. W. writes:—"I have great pleasure in informing you that it is now 14 months since I became a Vegetarian, and that I am much better, physically and mentally, since I ceased to partake of the flesh of animals. I confess that for 4 or 5 months after determining to give Vegetarianism a fair trial, I often felt an inclination to return to my former flesh-eating habits, particularly when at table with my friends, who, in general, make animal food a chief part of their dinner. But such desires have passed away, and now the only feeling I entertain towards flesh, is disgust."

THE LAPLANDERS AND FINNS.

The Laplanders are of a dwarfish stature. It may be thought that this is the effect of their polar cold. But we find interspersed amongst them, and inhabiting the very same country, numerous families of industrious Finns, who cultivate the earth and live chiefly on its produce; and this race, though they remain for centuries in the same country, do not appear to be in the least smaller than the Swedes or Norwegians. This difference, therefore, between the Finns and Laplanders, must be attributed mainly or entirely to diet.—DR. LAMBE'S *Reports*.

SUGAR.

Sugar is mostly extracted from the sugar cane (*Saccharum officinarum*); but the beet-root, maple, maize, and birch, are also productive of this article. China appears to have enjoyed the advantages of of the sugar cane more than 2,000 years before the plant was known in Europe and other parts of the world; and it was not till the middle of the 13th century that a knowledge of it was entirely revealed by MARCO POLO, the celebrated traveller. The plant was soon introduced into Arabia, Egypt and Ethiopia; early in the 15th century to Europe; Syria, Spain, Madeira and the Canary islands first produced it profitably, and Brazil and the West Indies next received the boon. According to the analysis of BERZELIUS, sugar cane consists of—

| | |
|----------------------------------|-------------|
| 12 equivalents of carbon . . . | ·11 or 42·1 |
| 11 equivalents of hydrogen . . . | ·72 or 6·4 |
| 11 equivalents of oxygen . . . | ·88 or 51·5 |

Equivalent 1·71 100·0

THE MANUFACTURE OF SUGAR.—When the canes are fully ripe they are cut close to the stole, and being then divided into convenient lengths, are tied up in bundles, and conveyed to the mill. This always consists of 2 iron cylinders, sometimes

standing perpendicularly in a line with each other, and at other times placed horizontally and disposed in the form of a triangle, and so adjusted that the canes, on being passed twice between the cylinders of either kind of mill, shall have all their juice expressed. This is collected in a cistern, and must be immediately placed under process by heat to prevent its becoming acid, an event which has sometimes commenced as early as 20 minutes from the time of its being expressed. A certain quantity of lime in powder, or of lime water, is added at this time to promote the separation of the feculent matters contained in the juice; and these being as far as possible removed at a heat just sufficient to cause the impurities to collect together on the surface, the cane liquor is subjected to a very rapid boiling, in order to evaporate the watery particles, and bring the syrup to such a consistency that it will granulate on cooling. The fuel used for thus concentrating the juice is furnished by the cane itself, which, after the expressing of that juice, is dried for that purpose by exposure to the sun. When the sugar is sufficiently cooled in shallow trays, it is put in hogsheads wherein it is shipped to Europe. These casks have their bottoms pierced with holes, and are placed upright over a large cistern, into which the molasses, which is the portion of matter which will not crystalize, drains away, leaving the raw sugar in the state in which we see it in our grocers' shops: the casks are then filled up, headed up and shipped.—*KNIGHT'S Food of Man*, vol. ii. p. 17.

SUGAR MADE FROM STARCH.—Sugar is also manufactured from starch by a chemical process, as well as by the first germination of seeds, as in the manufacture of malt.

BET SUGAR.—The process of manufacturing sugar from beet-root is very similar to that employed in the extraction of cane sugar, and but little difference is discoverable in the article produced; the yellow beet is mostly preferred for the purpose. The manufacture is carried on extensively in France.

PHYSIOLOGICAL EFFECTS OF SUGAR.—"Sugar, when taken into the system, appears to act in the same way as starch. It is taken into the circulation, and there becoming converted into tannine, it is burned in contact with oxygen, and assists in maintaining animal heat. Like starch also, when not entirely burned in the system, it is converted into oil, and is deposited in the tissues in the form of fat. It is on this account that sugar is regarded as "nutritious." It is not, however, nutritious in the sense of adding to the living tissues of the body; no one can live on pure sugar, and experiments were performed by MAJENDIE, on dogs, which, when fed entirely on sugar, died. At the same time it is well known that the negroes, during the time they are getting in the sugar plants in the West Indies, live almost entirely on the sugar cane. That they can do so arises from the fact, that the sugar cane, in addition to the sugar, contains large quantities of protein, in the form of albumen. This substance then supplies nutrition, whilst the sugar acts on the system as the other carbonaceous secretions. Sugar is more easily digested than starch, and is on this account supplied to the young animals of the various species of Mammalia. It is the carbonaceous secretion which, of all others, is most adapted for children, and their instinctive love of it seems to point out the value of it to them as a diet. Sugar should not, however, be administered alone, as an article of diet; but where mixed with from 70 to 90 per cent. of other kinds of food, children will scarcely take too much of it. The coarser the sugar the better it is as a diet, as it contains more of the proteinaceous impurities of the cane. Thus brown sugar, *in this point of view*, is better than white, and treacle or molasses is better than either. Although sugar may be eaten with impunity by the young, caution ought to be

exercised in feeding upon it by the adult, especially where there is any tendency to indigestion. If sugar is not properly digested in the stomach, it quickly decomposes, sometimes forming oxalic acid, but more frequently lactic acid, and by this means lays the foundation of dangerous complaints.—*KNIGHT'S Food of Man*, vol. ii., p. 8.

REFINED OR LOAF SUGAR.—Although the coarse brown sugar may supply a greater portion of proteinaceous compound than the refined, still as it is for the carbonaceous secretion that sugar is most valued, the white and purified sugar is best adapted for all sweetening purposes. "Various processes are adopted in the manufacture of refined sugar. The old process consists of boiling raw sugar with blood and lime, and then purifying the sugar loaves by the application of a stratum of clay, moistened with water, to the broad end of the loaf. The water drains through the pores of the sugar, and carries the molasses along with it, through the opening at the conical termination of the mould. Various improved methods are now adopted; such as boiling with steam, and *in vacuo* by means of an air pump, the use of animal charcoal to destroy colour, and sulphate of zinc, or hydrate of alumina, to precipitate impurities, and the employment of a peculiar kind of canvass."—*DR. DAVIDSON'S Treatise on Diet*, p. 127.

THE PRODUCE OF SUGAR.—The quantity of sugar obtainable from a given measure of cane juice, varies according to the season, the soil, the period of the year, and the quality of the canes; but it may be calculated, that taking one state of circumstances with another in this respect, every 5 gallons imperial measure of cane juice, will yield six pounds of crystallized sugar, and will be obtained from about 110 well-grown canes.—*KNIGHT'S Food of Man*, vol. ii., p. 16.

THE CULTIVATION OF THE SUGAR CANE.—The plant is propagated by cuttings which are planted in rows 4 or 5 feet distant from each other, and closer together in poor soils than in richer. The leaves are about three inches broad and 3 or 4 feet long. It seldom blossoms, as being generally cultivated on rich soil it is more productive of stem, which grows to the height of 20 feet. Canes are planted in May and June, December and January. The first cutting commences about a year after the planting, and there is on an established plantation a successive cutting and planting every 6 months. The roots will remain to produce new canes for nearly 20 years on rich soils.

EXCITEMENTS.

All external excitements are like opium, they elate us a little at first, and then leave us weary and disgusted both with them and ourselves.—O. W.

THE TYRANNY OF SPORT.

The steady tyrant man,
Who, with the thoughtless insolence of power,
Influenced beyond the most infuriate wrath
Of the worst monster that ever roamed the waste,
For sport alone, pursues the cruel chase,
Amid the beamings of the gentle days.
Upbraid ye evening tribes our wanton rage,
For hunger kindles you, and lawless want;
But lavish fed, in nature's bounty rolled,
To joy at anguish, and delight in blood,
Is what your horrid bosoms never knew.

THOMSON. *The Seasons. Autumn.*

THE CONVICTIONS OF EXPERIENCE.

A correspondent who has become a Vegetarian from conviction, writes—"That the Vegetarian theory is true, I have not the least doubt: all the researches of science confirm it; personal experience confirms it. It is entirely in accordance with the Gospel spirit, breathing only mercy, benevolence, charity and truth."

UNIVERSAL PROVISION OF VEGETABLE FOOD.

Nothing can be more conclusive, so far as supply is concerned, as to the capability of man to subsist upon vegetable food, than the fact, that, from the tropical climates, where fruit bends down by its weight the graceful branches of luxuriant foliage, on trees several hundred feet in height, to the sterile regions of Iceland, where moss can only reach a few inches of growth, there is provided nutritive vegetable and farinaceous food, capable of sustaining man under all states of climate and temperature. Who, then, can say that God's provision is not equal to his appointment of man's food?

THE GOVERNMENT OF TRUTH.

The secret spring of all human actions is to be found in the affections. If, therefore, it be desirable to change the course of action, the only method by which this can be effected permanently, is to alter the character of the affections. Habit has an immense influence on the formation of the character, as is evident from the fact that men easily learn to love that which is opposed, not only to the natural appetite, but to the commonest ideas of propriety and good sense. It is necessary, therefore, that habits should be changed, at first, it may be without the full concurrence of the will; and as these are changed, the affections alter, and the will begins gradually to recognise, in the new and improved course of conduct, perhaps, a greater source of gratification than in the old; and, when this point of progress is arrived at, the conduct comes under the regulation of conviction; principle becomes the guide instead of mere appetite, or passion; the feelings or affections are brought into harmony with the convictions, the mind becomes more and more open to the impressions of an enlightened understanding; and, to speak phrenologically, the moral sentiments and the intellectual perceptions govern the animal propensities. Then does man begin to assume the dignity of his true character, and realize the freedom of truth, in the degree in which it thus forms a part of his existence. A man, therefore, who perceives truth in the smallest degree, must not wait for the concurrence of his taste, appetite, or inclination, but must bend these into the service of the truth he sees; and, like submissive servants, they will soon acknowledge its authority, and submit to its government; whilst they, in their turn, will strengthen his determination to do that which is right.—STEPHEN.

CHARITY.

Charity, is in its nature, essentially civilizing. The emotion accompanying every generous act, adds an atom to the fabric of the ideal man. As no cruel thing can be done without character being thrust a degree back towards barbarism; so no kind thing can be done without character being moved a degree forward towards perfection. Doubly efficacious, therefore, are all assuagings of distress instigated by sympathy; for, not only do they remedy the particular evils to be met, but they help to mould humanity into a form by which such evils will one day be precluded.—SPENCER'S *Social Statics*.

NETTLES AS FOOD.—BROAD BEANS.

From experience I can highly recommend the common nettle as a most excellent, and at this time, acceptable vegetable, dressed like spinach. Boil the young tops, and after pressing the water from them, warm them again with a little cream, and a very little pepper or salt. It is an excellent antiscorbutic. The broad bean is equally tender with the scarlet runner, and is as good. The young nettle sprouts are amongst the best of all ingredients in spring soups.—*The Gardener*.

VEGETARIAN HABITS PROMOTIVE OF INDUSTRY.

When my father was between 50 and 60 years of age, he became indifferent to his business, and gave himself up to a great deal of misanthropy and melancholy; the constant companion of indolence. He continued getting worse, as his years increased, until the age of 70, when he thought his end was come; and, to all appearance, his constitution was breaking up fast. Indigestion, rheumatism, lumbago and several other complaints, then made life a burden to him. Having ceased his useful activity, he felt no interest in anything but his own feelings, and these were of the most miserable character, and formed almost the only topic of his discourse. But a change came over the scene. Although thus far advanced in life, I induced him to change his dietary practice; he gradually gave up alcohol; flesh-meat followed; smoking was, after many "death struggles," at last overcome, and tea-drinking has since followed in the train. The result is, that now at the age of 76 years, he is remarkably healthy and strong; he does 6 or 8 hours work a day at his bench, and he sometimes grinds the corn for the family, in our domestic mill. I believe he does as much manual labour now as he did 20 years ago, and with greater ease and pleasure. His melancholy and misanthropy have given place to cheerfulness, and he gives many a fire-side lecture on industry, and does not object now and then to make a speech in public, on the advantages of temperate and industrious habits, although this was always thought to be impossible in the former period of his life.—S. C. B.

THE NATURAL INSTINCTS.

Hunger is an instinct; disgust is an instinct. Instinct signifies an inward pricking, an internal sensation, prompting us to some action. It is by virtue of this, that the infant is enabled, untaught, to perform the complicated action of sucking. Nature has supplied us liberally with these instincts—instincts teaching us not only what to do, but also what to leave undone. These warning sensations may be called Nature's code of instinctive laws, for the regulation of man's conduct, as it regards the preservation of his health. Thus, hunger teaches us when to eat—thirst when to drink—and disgust or disrelish, when we have eaten or drunken enough.—DR. JOHNSON on *Life, Health, and Disease*.

WELCOME TO AUTUMN!

The earth teems with a rich profusion of all that can draw forth the gratitude of man! And he who practically believes himself designed to live on the fruits of the earth—"The herb bearing seed, and the fruit-tree yielding fruit"—feels particularly blessed with the sight of the rich orchards and golden corn-fields which are sending, in delicious odours, their grateful incense up to heaven, along with the sweet melody of the autumnal choristers, the lowing of the herds, and the humble bleatings of the flocks; whilst the delight and satisfaction arising therefrom, is not marred by the reflection that, for him, at least, "nature's fair carpet is never stained by the blood of nature's children." And, when he compares his intellectual and moral enjoyment, in combination with his happy flow of health and vigour, with the mere gratification of the tastes for flesh and blood, he cannot, surely, help feeling that he is both physically and spiritually "blessed, in his basket and in his store."—*Vegetarian Almanac*, 1851.

ADVANTAGES OF PROGRESS.

Every step we take in the practical realization of living truth, places us in a better position for understanding the wonderful phenomenon of human life, and thus acquiring the art of living well.—B. B.

HONEY.

The history of bee-keeping would mark, in its various stages, the progress of a humane civilization, from the most cruel and barbarous, as well as ungrateful method of destroying the bees for the sake of their honey, to the modern system of feeding them in winter time, and preserving their lives with the greatest care; and, at the same time, securing the result of their industrious occupation. Honey is frequently referred to in the Scriptures, and other ancient writings; and, on account of its sweet and agreeable qualities, has, we doubt not, been always a favourite with the young, and those who have preserved their youthful tastes by natural habits. Honey, according to Dr. DAVIDSON, contains two kinds of sugar, a crystallizable, and an uncrystallizable; that in which the former preponderates, being the best.

VARIETIES OF HONEY.—There are three kinds of honey. I. The virgin honey, which flows freely from the combs, and is the most transparent. II. Expressed honey. III. Honey expressed by the aid of heat. When nearly expressed, honey is clear, aromatic, and of a sweet taste; in the course of a few weeks it begins to solidify and crystallize.

THE VALUE OF HONEY is similar to that of sugar, except that it is not quite so easily digested. When eaten sparingly with wheaten bread, it forms an agreeable adjunct to the morning or evening meal, especially when fruit is scarce.

HONEY AS REGIMEN.—Honey has been used in medicine for a long period. It enters into the composition of gargles and diet-drinks, and is employed, in some cases, in place of sugar or syrup.—Dr. DAVIDSON'S *Treatise on Diet*.

MOLASSES.

This article, as already seen in page 20, is produced from the sugar cane, and there are manufactories in this country where it is produced by boiling the staves of sugar hogsheds, &c. That known as "golden syrup," is the best, although this is subject to adulteration. The only certain method of securing syrup free from adulteration, seems to be by boiling the brown sugar in a small quantity of water, skimming off any impurity that may arise to the surface, and pouring the syrup from the sediment which may remain at the bottom.

EXTRACT OF LIQUORICE.

This is obtained from the liquorice plant, and is considered more easy of digestion than sugar.

Glycyrrhizine, or pure liquorice, is composed as follows:—

| | |
|--------------------------------------|----|
| 16 equivalents of carbon | 96 |
| 12 equivalents of hydrogen | 12 |
| 6 equivalents of oxygen | 48 |

Equivalent 156

KNIGHT'S *Food of Man*, vol. 2. p. 7.

ICELAND MOSS.

CETRARIA ISLANDICA.—This lichen is found very far north, and is of great value to the natives of Iceland, and the arctic regions. It grows in some parts of the mountainous districts of Great Britain. It is erect, bushy, and grows about three inches in height. It has cartilaginous fronds, which are fringed with hairs. When wet, it is green, but soon becomes grey and nearly white; when dried, it has a mucilaginous and bitter taste. BERZELIUS says, when dried, it contains in 100 parts:—

| | | |
|-----------------------------|---------------------------|---------------|
| Bhlorphyl, 1.6. | Bitter principle, 3.0. | Sugar, 3.6. |
| Gum, 3.7. | Extractive, 7.0. | Starch, 44.6. |
| Bilichenate of Potash, 1.9. | Amylaceous Fibrine, 36.2. | |

THE ICELAND MOSS POWDER.—This is white, similar to magnesia, and is exceedingly bitter.

SEPARATING THE BITTER PRINCIPLE FROM ICELAND MOSS.—The extremely bitter taste of this moss has been always found a very great objection to its use as an article of diet; and unless some

attention be given to the removal of this disagreeable quality, an unconquerable dislike to it is the result. The bitter principle may, however, be removed almost completely by subcarbonate of potass (salt of tartar); and more thoroughly, by the same salt deprived of its carbonic acid by means of quick-lime. I have found by experiment, that 5 parts of subcarbonate of potass, deprived of its carbonic acid by an equal weight of quick-lime, and dissolved in water, are sufficient to extract the bitter principle from 100 parts of Iceland moss, after maceration for ten or fourteen days. When the maceration is completed, the lichen should be washed with pure water, and simply allowed to drain, for straining by pressure tends to press out a portion of the gelatinous, or starchy principle. Quick-lime is also very efficacious in extracting the bitter principle from Iceland moss, and is more economical than potass; 1 part of lime to 8 parts of the moss, with the requisite quantity of water, are the necessary proportions. The maceration ought to be continued for about eight days, frequent agitation being employed during that time. It should be afterwards well washed with cold water, and then with water acidulated with sulphuric acid. This process deprives Iceland moss of its peculiar odour, more effectually than potass.—Dr. DAVIDSON'S *Treatise on Diet*, p. 243.

ICELAND MOSS AS REGIMEN.—This vegetable has been employed for more than two centuries in affections of the chest, particularly in pulmonary consumption, and has been recommended by various authors, in catarrh, inflammation of the lungs, diarrhœa, hooping cough, &c. It is rarely prescribed in modern times, except as a palliative for consumption. The bitter principle is calculated to improve the tone of the digestive organs, and may thus be advantageous in many diseases; but, when thoroughly extracted, this moss simply acts as an alimentary agent, and forms a moderately nutritious and agreeable diet, if seasoned with sugar, milk, or aromatics. When medicinally employed, it is sometimes given in the form of powder, or added to soups, or chocolate.—*Ibid*.

VALUE OF ICELAND MOSS.—This vegetable is of great importance in northern countries during periods of scarcity, for it is very nutritive; a ton of Iceland moss being estimated as equal to half a ton of wheat. The Saxon government published a report upon this subject, a few years ago, from which it appears that the use of *lichen meal* and flour, produces a much greater quantity of bread, than what would result from the employment of an equal weight of the latter. A fallacious conclusion may be drawn from this statement; for this, like sago-bread, absorbs much more water than that manufactured from flour, and hence, must be less nutritive in proportion to its weight.—Dr. DAVIDSON'S *Treatise on Diet*, p. 242.

THE BEDOUINS.

The Bedouins of the caravan, whose duty it is to drive the camels, are the most indefatigable fellows in the world; from daylight in the morning, they are on foot in the front, shouting constantly to keep the animals together. On finishing the journey, they unload them, and, after arranging the camp, then follow them to pasture, and tend them, lest they stray, till nightfall, when they gather them into their proper places, and put tar over those who have the mange, or have been sheared. They sleep in the midst of their charge, ready to jump up on the least noise or motion, and take their turns in the guards of the night. An hour before the camp is in motion, they are on the alert in the morning, to commence the labour of a new day. They sleep like dogs, whenever they have a moment to spare, and endure this with no other food than coarse bread and a few vegetables; and with nothing to drink but the indifferent water of the way.—SKINNER'S *Travels*, vol. 2, p. 109.

SELF-DISCIPLINE.

There is no one but sometimes finds a great backwardness and indisposition to some duties, which he knows to be seasonable and necessary. This, then, is a proper occasion for self-discipline. For, to indulge this disposition is very dangerous, and leads to an habitual neglect of known duty; and to resist and oppose it, and to prepare for a diligent and faithful discharge of duty, notwithstanding the many pleas and excuses that carnal dispositions may urge for the neglect of it, requires no small pain and self-denial, and yet it is very necessary to peace of conscience. As for our encouragement to this piece of self-denial, we need only remember that the difficulty of the duty, and our unfitness for it, will, upon the trial, be found to be much less than we apprehended. And the pleasure of reflecting that we have discharged our consciences and given a fresh testimony of our uprightness, will more than compensate the pains and difficulty we found therein. And the oftener these criminal propensities to the wilful neglect of duty are opposed and conquered, the weaker will they grow, till, at last, by Divine grace, they will be wholly overcome, and in the room of them will succeed an habitual readiness to every good work, and a very sensible delight therein.—MASON'S *Self-Knowledge*. These remarks apply to our duties in relation to food, as to all our duties.

THE WORK OF THE WORLD.

For general health and strength, capability of exertion and endurance, elasticity of spirits, and command and clearness of the mental powers, we can only appeal to the self-experience of every well-tried Vegetarian. We may further challenge a comparison between those classes and nations which subsist primarily or wholly on the products of the vegetable kingdom, with those who live more mixed, or solely on animals. And we may cite the differences in character of the herbivorous and graminivorous races of animals, and of those that prey on living bodies and carcasses. If the object be to exhibit a brute paroxysm of strength, take the lion and tiger by all means for examples; just as I have understood that prize-fighters, during their training, are fed upon raw flesh; and as the drinking of blood has been well known in all ages to excite the fiercest and most ungovernable passions in man and other animals. But if we want the work of the world accomplished, we must go to the patient ox, and the elephant, the horse, and the camel. A long list of facts will be found ranged on the same side in reference to longevity.—*What is Vegetarianism*, p. 23.

THE MUCOUS MEMBRANE.

A knowledge of the nature and structure of membranes is of the highest possible importance in all that regards the regulation of our diet, for the stomach and bowels are lined with one of those most delicate, and therefore extremely irritable, and highly sensible, and easily offended, membranes, called the "mucous membrane of the stomach and bowels." It is with this membrane, that all which we eat, and all that we drink, comes directly in contact. Here, then, is another powerful reason for caution in what we eat and drink. This membrane is a little thicker than gold leaf, and you know very well that you can scarcely touch a leaf of gold without injuring it—without deranging and even tearing it. Remember when you are eating your dinner, that the membrane, on which every mouthful falls, is little thicker than a leaf of gold.—Dr. E. JOHNSON'S *Life, Health, and Disease*, p. 64.

A VEGETARIAN FAMILY.

The constant use of animal food is greatly calcu-

lated to destroy the fair proportions of man, and likewise to render his complexion of a coarse, dullish appearance; whereas a natural diet of the vegetable kingdom preserves the symmetry and beauty of form, and causes the complexion to be clear, fresh, and healthy. The late Dr. ALDERSON, of Hull, sent the following statement to an acquaintance, confirmatory of the great advantages derived from a vegetable dietary:—"A friend of mine has for a long series of years uniformly continued a plan of water-drinking and a vegetable diet, which he adopted on mature reflection, being fully convinced that the contrary mode was mere luxury and indulgence. His children are living evidences of the good effects of such a plan; there cannot be a handsomer, stronger, or better family; they possess every physical power in perfection, being tall, comely, finely-proportioned, patient of fatigue, capable of the greatest exertions, and excelling in every gymnastic exercise, without ever having tasted animal food or fermented liquors. They have very seldom even required the aid of medical men; they fear not the effects of the common epidemics, nor have they ever suffered from acquired diseases."—REYNOLDS'S *Miscellany*, No. 87.

PREMIUMS FOR GREEN CROPS.

"Mr. GARNETT" (at a meeting of the North Lancashire Royal Agricultural Society) "urged the importance of increasing, if possible, the premiums for the cultivation of green crops.

"Mr. FISHER [who was appealed to for his opinion on the subject] thought it was very desirable that the premiums for green crops should be increased; it would be better for the tenant farmer than giving such high premiums for cattle. He believed that if this alteration were effected, the Society would gain an addition of subscribers."

This is decidedly a movement in the right direction, as the system of awarding prizes for overfed, and consequently diseased beasts, is one of the most inconsistent proceedings connected with agricultural societies; whilst it encourages cruelty, promotes wasteful extravagance, and ends in engendering disease among the consumers of butcher's meat.

AGE OF ANIMALS.

A bear rarely exceeds twenty years; a dog lives twenty years; a wolf twenty; a fox fourteen, or sixteen. The average age of cats is fifteen years; of a squirrel and a hare seven or eight, and a rabbit seven. Elephants have been known to live to the great age of four hundred years. Pigs have been known to live to the age of thirty years, the rhinoceros to fifty. A horse has been known to live to the age of seventy-two, but averaging from twenty-five to thirty. Camels sometimes live to the age of a hundred. Stags are long lived. Sheep seldom exceed the age of ten. Cows live about fifteen years. An eagle died at Vienna of the age of a hundred and four years; ravens frequently reach the age of a hundred. Swans have been known to live three hundred; pelicans are long lived. A tortoise has been known to live much above a hundred and ninety years.—*Family Herald*, No. 409. It is interesting to notice that elephants, camels, and other animals, which live upon the vegetable productions of the earth, so far exceed in age the carnivorous races of animals. This is a complete confirmation of the alleged physiological effects of flesh in prematurely wearing up the bodily powers.—C. H.

WARM BEDDING FOR WINTER.

The tendency to resort to vegetable substances for purposes for which animal substances have hitherto been employed, is becoming every day

more apparent:—"We have been much struck by an examination of some coverlets, the manufacture of which has been recently introduced into this neighbourhood, which seem to combine the lightness and warmth of the eiderdown quilt with a cheapness far greater than that of ordinary blankets. They are composed of a cotton wadding of a superior kind, enclosed and quilted in glazed calico, and, we understand that a coverlet having a warmth equal to three or four of the commoner kinds of blankets, can be manufactured at the cost of a few shillings. As there are few things in which the families of the poor are most strikingly deficient than in warm bedding, the invention is likely to prove of essential importance to them, and it is by no means without its utility to the rich, especially when suffering under protracted sickness and confinement, when a heavy weight of bed-clothes frequently becomes most unendurable. In such cases one of the wadding coverlets, the pressure of which is so slight that it literally cannot be felt, will give quite as much warmth as can be required, even during the severest weather, and in the coldest apartments".—*Manchester Guardian*.

IRISH MOSS.

Chondrus Crispus. When recently gathered, this *fucus* has a glossy purple colour, but, when dried, it commonly presents a light yellow appearance, and is hard, curled, and emits a similar odour to sea weed, having a mucilaginous and saline flavour. It grows abundantly in Ireland, and on some parts of the English coast. Dr. DAVIDSON says:—"According to HERBERGE, it contains 79 per cent. of vegetable jelly, which is supposed by some authors, to resemble animal jelly, mucus, two resins, fatty matter, free acids and salts; but no traces of iodine or bromine. When boiled with water, it furnishes a very consistent jelly for a long time; but, after the lapse of four or five days, there is developed in it a very slight fishy odour."

IRISH MOSS AS FOOD.—Irish moss is a very digestible and agreeable species of food; and within the last ten or twelve years, has attracted some attention, as a substitute for arrow-root, sago, &c., which it appears to equal in nutritive and other qualities.—Dr. DAVIDSON'S *Treatise on Diet*, p. 241.

IRISH MOSS AS REGIMEN.—It has long been highly esteemed by the peasantry on the western coast of Ireland, as a dietetic remedy for consumption, diarrhœa, scrofula, and diseases of the kidneys; and, as an alimentary agent, is well adapted for the treatment of those diseases. When taken as ordinary diet, it is generally eaten in the solid forms, or converted into a shape; but for medicinal purposes, particularly for children, the liquid form is more convenient. In the latter case, the following formula of M. BERAL may be adopted. He names the preparation analeptic, or restorative milk. Take milk, 24 oz., Irish Moss, 4 scruples, sugar, $\frac{1}{2}$ oz., canella, or cinnamon, 20 grs. Macerate the moss in cold water for a few minutes, then shake the water out of it, and boil with the milk, sugar, and cinnamon, until the liquid attains the consistency of warm jelly. In order to give the jelly a consistency sufficient to make it retain its shape, the proportion of moss must be increased.—Dr. DAVIDSON'S *Treatise on Diet*, p. 241.

FARINACEOUS FOOD FOR DYSPETICS.

We conclude our notices of Farinaceous Extracts with the following practical remarks of Dr. DAVIDSON:—"Of all the vegetable aliments, the purely amylaceous, or starchy kinds, are the best adapted for the digestive organs of the dyspeptic; being rapidly chimified, having little tendency to produce acidity, and from their loose state of cohesion, being readily mixed with the gastric juice. Bread, rice, the pea, sago, arrow-root, tapioca, and Irish

moss, are familiar examples of this kind of alimentary matter. In extreme cases of dyspepsia, even these, light and digestible as they are in general, sometimes occasion disagreeable feelings, which are often owing to the methods of cookery employed, particularly to the addition of milk, sugar, or eggs. In such cases, the article should be boiled with water, containing a little common salt or sugar. * * * The finest quality of pease-meal is well adapted for dyspeptics; and as it is agreeable, and more nutritive than the purely starchy aliments, may, in many cases, constitute a part of their diet. It ought to be prepared with a quantity of boiling water, so that it may be thoroughly cooked, and have a thin consistency. Some of the farinaceous grains, from the large quantity of saccharine matter they contain, are liable to produce acidity. This is particularly the case with the oat, which is frequently employed to produce very agreeable gruel. Were it not for this objection, this grain is well adapted for the dyspeptic, as it is less constipating in its effects than several of the other species. Oatmeal may, to some extent, be deprived of this injurious quality by maceration for a few hours in cold water, accompanied with occasional stirring. The preparation named "sowens" in Scotland, and "flummary" in some parts of this country, is very similar to the article which would result from a long maceration of oatmeal in water; and when well freed from the lactic acid which is generated, greatly resembles, in its properties, arrow-root, sago, and other amilaceous products. Sound and well fermented wheaten bread, if stale, and slightly toasted, in general agrees well with those who have weak digestive organs; and is commonly their staple article of diet. But new bread is apt to excite acidity, and sometimes a feeling of weight in the region of the stomach. This arises, in a great measure, from the peculiar coherence in the structure of new bread; but, in some cases also, may be produced by a revival of fermentation in the stomach, particularly when this process has not been completely extinguished by the heat of the oven. Stale bread possesses a certain degree of elasticity, and is easily broken into fragments, and disintegrated amongst water; whereas new bread does not acquire these properties thoroughly for 24 hours, and, when masticated, assumes, to a certain extent, the consistency of dough."—*Treatise on Diet*, p. 8.

A WORLD AT PEACE.

Shaping the shadows of dim times to come,
The thoughtful mind forecasts a scene of glory,
Blessings for all no longer heaped on some,
Brighten the chapters of man's future story.
The fiercer passions of the human breast
Melt into love and swell the tide of kindness,
Mercy descends, a warmly welcomed guest,
To those who once had spurned her in their blindness.
War is the fashion of a former age,
Of which the scholar reads with solemn wonder,
And mutely pities as he turns the page
The madness that kept man and man asunder,
The weak dwell safely, right prevails o'er might,
Law binds its subjects with a moral fetter,
All for some end of general good unite,
And strive to make the world they live in better.

Is this the phantom of a poet's dream,
That mocks him with a fleeting thrill of pleasure?
Or does the future with such glories teem,
And even not give earnest of its treasure?
Heaven only knows. Meanwhile let's do the best
To leave this heir-loom when in dust we moulder;
Man may enjoy unbroken peace and rest,
Ere this fair globe has grown a century older.—
DICKENS'S *Household Words*.

THE VEGETARIAN CONTROVERSIALIST.

INTRODUCTION.

THE *Vegetarian Controversialist* is designed to offer an opportunity of a free and open discussion of the various features of the Vegetarian system. The growing prominence of the Vegetarian movement renders the subject open to more or less friendly remarks, both from correspondents, and from contemporary periodicals and books; and these pages will be devoted to giving replies to such remarks, and thus of removing difficulties in the minds of the public, as to the practicability of the Vegetarian principle.

Truth always gains friends by allowing it to be seen on all sides, and if we did not believe the Vegetarian principle would stand this test, we should regard it as unworthy of that public attention which, with our present convictions, we feel fully justified in claiming for it.

Our endeavour will be to give as complete a reply to each inquiry or objection, as we consider its importance merits; and if space should not always permit of this, we hope to refer to such works as will give the information required.

WHAT COMPRISES VEGETARIAN DIET?

Dr. LANKESTER, in a Letter on Diet, in Mrs. LOUDEN'S *Ladies' Companion*, writes in opposition to the Vegetarian system, apparently under the impression that it prescribes the abandonment of all articles which do not come under the commonest use of the term "vegetable." He gives the rhyme of DRYDEN from OVID, when speaking of the Primeval race:

"Content with food which nature freely bred,
On wildings and on strawberries they fed;
Cornels and bramble-berries gave the rest,
And falling acorns furnished out a feast;"

as a Vegetarian argument descriptive of the diet Vegetarians desire to subsist upon, and to induce others to adopt! "We put it," says Dr. LANKESTER, "to any one with any experience of the nature of the fruits and seeds eaten by these favoured first inhabitants of the world, as to how long they think a person could live on such kinds of food." With such a view of the Vegetarian system as this, we do not wonder that the Dr. proceeds to combat the Vegetarian idea with a variety of arguments from History, Chemistry, Physiology, and Comparative Anatomy. But as, in addition to this obvious want of information in the outset, he has made statements on these subjects which are calculated greatly to mislead persons not conversant with them, we subjoin a few remarks upon each, in reply.

It should be well understood that Vegetarian diet, even in its strictest sense, comprehends fruits of every edible description; all the varieties of corn and pulse, as well as the immense tribe of farinaceous roots and vegetables, which some so erroneously conceive alone constitute Vegetarian diet. Apart from this, also, is the fact that these simple productions of the vegetable kingdom may be combined, in endless variety, with milk, butter, and eggs, and in the preparations thus secured, offer everything required to meet the tastes of all who are led to abjure the flesh of animals, though not preferring the simpler practice of the system. When the boundless extent of Vegetarian fare thus becomes known, and the really nutritious character of the farinaceous portion particularly, those very sciences which Dr. LANKESTER has thought proper to quote against it, become, in fact, the chief corner stones of the Vegetarian structure.

HISTORY.

"The experience of the races and nations of men who partake of animal food," says Dr. LANKESTER, "is decidedly in its favour. Amongst the northern and European nations this practice is universal; and it is precisely amongst these people that we see the greatest amount of physical power, and moral and intellectual development existing. Amongst these nations, those individuals and classes who partake most largely or exclusively of a vegetable diet, are alike physically, intellectually, and morally degraded." It is surprising how the love of any habit can so completely blind even intelligent men, as to lead them to

make statements so utterly averse to literal fact as this really is! Ask "Scotia's hardy sons" what it is which enables them to convert their bleak Highlands into fertile country, and they will point you to their "brouse," the oatmeal porridge, the oat cake, and the coarse bread, with milk and vegetables. Ask the inhabitants of the sister kingdom what has enabled them to produce the strongest men in our police force, our armies, and our navies, and to fill our colonies with strong and healthy people? Ask the agricultural labourers of even beef-eating England, who support a family and labour hard with 8s. or 9s. per week, whether eating flesh is a universal practice? Ask the peasantry of France, of Germany, of Prussia, of Spain, of Portugal, of Poland, and even of the northern states of Russia, whether their ability to sustain themselves under severe toil be obtained from the animal or the vegetable kingdom, and speaking from the facts of their habits, they must all reply, from the vegetable! As to intellect and morality, have not the humbler classes of society always been most remarkable for their production of moral heroes? From what class did SHAKESPEARE, MILTON, and BURNS come? Surely HOWARD, FRANKLIN, and WESLEY, practical Vegetarians, may be cited as instances which prove that morality, philosophy, and religion need not the slaughter of animals for their development among mankind. "It is a well-established fact," continues our learned friend, "that amongst those classes who get the least animal food, as also in those public establishments where meat is only sparingly allowed, mortality is greatest, and disease is most rife. We cannot help being impressed with the conviction that Dr. LANKESTER, in the gratuitous and flippant statement here made, is subjecting himself to the correction of some of the fair readers of the *Ladies' Companion*, who may have given even a very limited attention to the question of diet. We wish that the classes here alluded to had been mentioned. The classes in England, who get least animal food, are the agricultural labourers, and to say that amongst these "mortality is greatest, and disease is most rife," is most absurdly opposed to literal facts, as it is well-known, that no class in this country enjoys a greater amount of health and longevity. Dr. LANKESTER acknowledges, "That man can live on food derived entirely from plants, or from animals, is a well-known fact. The natives of many parts of Asia never eat animal food, whilst the Hudson's Bay hunter, some tribes in the northern parts of the world, and the Guachos of the Pampas of America, seldom or ever have vegetable food;" but says that, "neither the physical, moral, nor social condition of either the one or the other would prompt the suggestion that man attains his highest development exclusively on either vegetable or animal diet. In the various positions in which man is placed in the world, there can be no doubt that the relative quantities of flesh to food

derived from plants, may vary much with great advantage; but there seems to be no position in which man in health can be pronounced to be the better with abstinence from either the one or the other kind of food. That man does subsist on either exclusively, only proves the great range of his adaptation to the varying conditions in which he may be placed on the surface of the earth; but certainly it is no proof of his labouring under a necessity for the supply of one to the exclusion of the other." This conclusion is arrived at with a somewhat partial view of history, and the absence of that experience which medical men have but little opportunity of gaining. We would not say that, naturally, a true Vegetarian system has ever been practised to the exclusion of all injurious habits, and in Asia, opium eating and smoking must, to a great extent, prevent the people from enjoying the full advantages of a Vegetarian diet; and it generally happens in this country, where Vegetarian habits are adopted, medical attendance is dispensed with, and the position in which "men in health can be pronounced to be better with abstinence," is one which seldom comes under the observation of medical men. Their attention is not called to such cases, and therefore, we can readily understand, that it "seems" to them that such cases do not exist. That they do exist, however, is amply proved by the experience of hundreds who have commenced the Vegetarian system in health, and have made even good health better by the change. But history is full of powerful facts; in the peasantry of most countries in the world, who eat the least of the flesh of animals, and who are the healthiest in those countries; in the Spartans, the Greeks, and the Romans, at the time of their greatest glory in the arts and sciences; in the case of DANIEL and his companions, and in the universally acknowledged health and longevity of the primeval races of mankind, we have the most satisfactory evidence that the history of the past unites with the experience of the present in this respect, to show that man is not merely the most completely developed, but the most happily provided for by means of the simple, nutritious productions of the vegetable kingdom.

CHEMISTRY.

Dr. LANKESTER remarks:—"Nor are we at a loss in accounting for the beneficial action of the flesh of animals as food. The muscles and other tissues of animals are composed principally of protein; so that they truly constitute the most nutritious kind of diet." But, protein is a vegetable, and not an animal compound; and chemistry shows that farinaceous food is still more rich in protein compounds than flesh; the difference being, that in the case of flesh, the protein is transferred to the animal from the vegetable, and is thus had only in a secondary way, and but too frequently accompanied by the disease of the animal, whilst farinaceous food presents all the elements contained in the flesh, accompanied with abundance of carbonaceous or heat-forming substance and bone-forming substance, beyond what the flesh contains, and these generally in the proportions which are best adapted for the functions of assimilation.

DIGESTION.

It is singular to see the same facts adduced by different persons to prove opposite opinions. Dr. LANKESTER says:—"It has also been found, not alone as a matter of general personal experience, but by direct experiment, that animal food is more digestible than vegetable food. The experiments to which I allude, are those performed by Dr. BEAUMONT of America, on a man who had received a gunshot wound in such a position as to form a perforation into his stomach. This wound never healed, and enabled Dr. BEAUMONT to perform the experiments alluded to. By placing various kinds of food in the stomach of this man, he was enabled to ascertain how long each required to digest; and it was found that the flesh of animals was much more digestible than any one of the more nutritious forms of vegetable food, as bread, and the preparations of flour." Here, again, we find the mistake arising from the

want of a just acquaintance with what constitutes Vegetarian diet. Preparations of fine flour are certainly among the least digestible of vegetable productions; but it happens, unfortunately for Dr. LANKESTER's argument, that it is almost a universal practice among Vegetarians to use wheatmeal for their bread; and bread made of wheatmeal is well known to be easy of digestion. But taking both the instance and the authority given by the Doctor, we find that *fresh white bread* (indigestible though it is called) is still digested, as stated in Dr. BEAUMONT's tables, in 3 h. 15 m., precisely the time set down for *roast mutton*. We are happy to have the same facts on which this assertion is based to refer to; and we are constrained to advise a more careful attention to facts, and to inform Dr. LANKESTER of what he cannot have noticed, that if we take the average of the time required to digest a given number of Vegetarian articles of diet, as mentioned in Dr. BEAUMONT's tables,—say 20, under which all ordinary articles are given—and compare it with the average of the same number of articles of animal diet, we have a difference of 22 minutes 33 seconds in favour of vegetable food.*

COMPARATIVE ANATOMY.

After describing the masticatory organs of herbivorous and carnivorous animals, Dr. LANKESTER remarks:—"On an examination of these organs in man, it will be found that they are a true mixture of these two classes. His teeth are partly adapted for grinding, whilst some of them are supplied with the sharp projections, which are characteristic of the carnivora; thus evidently adapting them for the mastication of both vegetable and animal food. A slight lateral movement of the lower jaw, with the up and down action, are expressive of the subserviency of his structure to a mixed diet. In the stomach, also, we find indications of the same intermediate position in its structure; and the same conclusion is forced upon us, that it is part of the apparatus of an animal intended for subsisting upon a diet composed of animal and vegetable substances." This conclusion seems to us to be again entirely gratuitous. If the Doctor had sought for the organization most nearly resembling that of man—that of the monkey tribe—which possesses the eye-tooth rather more largely developed than in man, he would have seen that, according to the simple and direct deductions of scientific reasoning, man is naturally frugivorous; because the tribe which is nearest to him in the conformation of their teeth is, in its state of nature, well known to be frugivorous. The numerous diseases to which man has rendered himself subject is additional evidence of his departure from his natural diet; and the many cases of recovery from diseases by a resort to what the faculty term "low diet," which is mostly farinaceous, is another proof of the way in which nature restores herself, when not impeded by perverse practices. Medical men, themselves, cannot help noticing the restorative effect of a resort to simple diet. It is one of their most effective remedies; and it is no doubt this that verifies the truth of the maxim, "Diet cures more than the doctors."

VEGETARIAN DIET AND SCROFULA.

Even in our limited space, we feel pain at having so little beyond gratuitous assertions to combat; but among the extraordinary statements of Dr. LANKESTER appears the following, which, under the guise of medical sanction, is most likely to take the attention:—"One of the most common forms of disease generated by an exclusively vegetable diet is scrofula, and when traceable to this cause, the most speedy remedy is the addition of animal food to the diet. There are also many other forms of disease produced by the want of animal food, which require for their cure but an abundant supply of the needed material. I need not, I am sure, specify facts to verify this statement. The experience of every medical man would confirm it; and there is no surgeon or physician connected with the great medical charities of this country, but has every day, unfortunately, ample opportunities of witnessing the ill

* *Vegetarian Messenger*, vol. i., p. 6.

effects of a vegetable diet, and the benefit, in such cases, of the administration of animal food." Such a statement as this is calculated greatly to mislead, in relation to the treatment of scrofulous subjects. The Doctor is here evidently combating the meagre kind of vegetable diet which the very poorest of our cities and towns may sometimes resort to; but no Vegetarian would advocate living upon the mere refuse of the vegetable market; though even this, bad as it may be, cannot surely be more liable to cause disease than the refuse of the flesh market and the slaughter house, which, unfortunately, the poorer classes in towns (those to whom Dr. LANKESTER must be referring), almost continually resort to for their meal of flesh. We should thank our medical friends, who have given careful attention to this question, to give an answer from their practical observation to these questions. Which diet is most likely to encourage scrofula, and skin diseases; that into which the flesh of swine, and the meaner portions of flesh sold at a low price to the poor, enter, or the injudicious vegetable diet here alluded to; and will not a well-selected fruit, farinaceous, and vegetable diet, tend more than any other kind to purify the blood, and to counteract the scrofulous tendency in the families thus afflicted? We could adduce various instances in favour of an affirmative answer; we believe it would be difficult to do so in favour of a negative; since, from the time medical men direct their attention to the subject, and have opportunities of testing and comparing cases where individuals follow out a judicious Vegetarian diet, with the same individuals in their previous habits, or with individuals (otherwise in like circumstances as to health) following the usual diet, precisely that change of opinion will occur, which has been observed in America, amongst men of judgement and ability in their profession, who have learned the facts of both sides of the question at issue.

VEGETARIAN TRACTS FOR PUBLIC ASSEMBLIES.

W. B. inquires what tracts we could recommend for distribution at public meetings? If the audience consist principally of the working classes, we would recommend No. 6 of the *Vegetarian Society Tracts*; Nos. 1, 3, 4, and 5 of the *Vegetarian Messenger Tracts*, and the Tract entitled, *Do you eat Flesh?* If it be a meeting of the scientific and educated classes, we would recommend Nos. 1, 2, 3, 4, and 5 of the *Vegetarian Society Tracts*, and Nos. 1, 2, 4, 5, 6, and 8 of the *Vegetarian Messenger Tracts*, also the Tract entitled *Vegetarian Literature*. For a Temperance Meeting, No. 7 of the *Vegetarian Messenger Tracts* will be very useful.

THE STAFF OF LIFE.

H. T. says:—"For upwards of six months I have been in the hands of a medical man, taking powerful tonics and restorative medicines, solely, as I am informed, because I foolishly slighted that *staff of life*, flesh meat." This is the first time we have ever heard the term "*staff of life*," applied to the flesh of a dead animal. Good, sound wheaten bread claims this title, and no other kind of food has ever yet, either by philosophy or experience, been proved worthy the distinction. If H. T. has been acting on this mistaken advice of his medical man, it is not surprising that he should have been under medical treatment for six months. It generally happens, that Vegetarians escape this dependent condition, of being "under medical treatment," in which the subject is throwing aside his own freedom of thought and action, and placing the management of his body in the hands of another, who may be quite ignorant of its requirements. Let H. T. use his own judgement, for a few weeks, and let him learn the nature of farinaceous food by reference to the tables of nutriment furnished by our eminent chemists, where he will see that the nourishment of the body is supplied by such food in much more suitable proportions than by the flesh of animals. This placing ourselves in the hands of medical men, is but too commonly a necessary part of the ill-informed and unmanly condition which is induced by neglect of the simple and obvious laws of our nature, just

as the freedom from medical attendance is commonly a consequence of adopting true principles of diet and general management of ourselves. It was never intended that health should be such a mysterious and difficult attainment, as should need one man to throw aside his judgement, and be led by the dictation of another. The practical results of truth in our own lives, will render us more free in this respect, as it does in every other.

"CONFORMITY WITH THE TIMES."

F. H. says:—"I have always been a teetotaler and an anti-tobacconist, and when I first heard of Vegetarianism, and considered the matter, I was half inclined to try it, wholly from the conviction, that viewing man in the exercise of his powers as created, it was most certainly his nature; but, in the sturdy usages of the present day, where almost every thing is perverted, if a man does not in some measure conform to the times, and 'take what he can catch,' as the saying is, I vow I know not where he will find himself." There is no more subtle invention of the enemy to human progress, than the idea that it is necessary to conform to the customs of society, in order to be agreeable in society. We would be the last to advocate eccentricity for the mere sake of being different to other people; but, where the difference in our habits is the result of an earnest conviction of the truth of any principle, we have always seen a great advantage in the difference itself. The most determined conservator of things as they are, cannot help feeling a respect for those who abide by principle rather than by expediency; and so far from its being unpleasant to appear different in society on such grounds, it commonly, with those who bring good nature to bear (as we trust most Vegetarians do), becomes a source of much intellectual and moral pleasure, in the many interesting conversations to which it gives rise. The difficulty rests with the individual, and not with society; it is a piece of vanity to suppose that society cares about what an individual eats or drinks; and as soon as a person has made up his mind to be firm to principle in this respect, the difficulty vanishes; and what was once a source of fear and annoyance, becomes at once a means of mental enjoyment, social reciprocity, and high advantage.

IS FLESH AS FOOD OBJECTIONABLE IN ITSELF?

H. T. asks:—"If flesh-meat could be obtained without the slaughter of animals, or in other words, could be gathered from the trees, would Vegetarians object to eat it?" He then presumes to answer, "No, certainly not." We beg to reply, however, *yes, certainly we should*. Although we are Vegetarians, we do not partake of everything that happens to grow on trees; if such an unnatural phenomenon had existed, as flesh growing on trees, the same chemistry, physiology, and philosophy which objects to it now, would object to it then. It is somewhat amusing that such an absurd idea should have to be resorted to, in order to find an objection to the Vegetarian system.

DEGREES OF ANIMAL LIFE.

I. H. remarks:—"That a drop of water cast into the fire, destroys more animal life than has been sacrificed since the beginning of the world, where, then, can be the scruple of taking the life of a pig, ox, &c.?" To deal, first, with the inferences from this very gratuitous assumption, if the principles of Christianity cannot be universally adopted at once, are we to encourage crime in its most revolting forms? and, because the rule of preserving life seems subject to an exception in relation to its most minute and least sensitive forms, are we to disregard the rule? There is no rule without some exception, and if, therefore, we object to every good law on the ground of its exception, we shall deprive ourselves of the advantage of every rule which would promote harmony, mercy, and peace among mankind. We, however, are obliged to object to the premises of I. H.; no water, except the putrid and stagnant, contains the animalculæ, which he erroneously supposes to be contained in *all* water.

WHOLESOMENESS OF FLESH.

T. H. says:—"Look what wholesome food for man one single carcass affords." Were we even to admit the wholesomeness of flesh-diet for man, it would become our duty to point out the cost, and compare it with the cost of other food, equally wholesome; and as it is proved that an equal amount of nourishment can be procured from farinaceous food at less than a twelfth of the cost (the flesh itself having to be formed from the elements of vegetables), and with at least equal gustatory enjoyment, where is the philosophy of the argument?

IS ABSTINENCE FROM FLESH MEAT PRODUCTIVE OF SCURVY?

I. H. says:—"I am credibly informed, that abstinence from flesh meat, above all things, powerfully induces scurvy and other complaints, proving by its injurious effects the folly thereof, as no virtue, or virtue-tending propensity, is fraught with direct evil to its upholder." For an answer we refer I. H. to the *Vegetarian Controversialist*, page 2, and in addition to that, we should like to ask any of our readers, medical or otherwise, to furnish us with particulars of any case which has come under their observation, wherein they could trace the scurvy, or any other disease, to abstinence from flesh meat. Assertions are not proofs, and when such assertions are made, they should be substantiated by facts or reasons. We happen to have a pretty large acquaintance among those who abstain from flesh, and we have never met with an instance yet, in which this, or any other disease, could be traced to such cause. Instances may sometimes occur of persons who have been accustomed to flesh-eating habits for many years, who, on relinquishing those habits, experience that nature makes an effort to rid the system of morbid matter, and this, in many instances, may have given rise to unpleasant appearances in the skin for a time, but the health has been bettered by the change, and a degree of clearness of complexion produced, to which the individual had before been an utter stranger! It would be a mark of the most absurd ignorance to attribute the disease in such cases to abstinence from flesh; when, generally speaking, it was from this disease being previously treasured up in the system, and when it is most probable that it was the partaking of flesh, which charged the system with the elements of that disease, now first thrown off in the advantages of simple and pure diet. Dr. BUCHAN says:—"The most obstinate scurvy has often been cured by a vegetable diet."

ST. PAUL ON EATING HERBS.

H. T. C. refers to Romans xiv. 1.—"He who is weak eateth herbs." If Vegetarians sought to prove that man was herbivorous and designed to live on herbs, this might seem to apply to them; but they advocate no such doctrine, their diet is composed of grain, roots, and other farinaceous productions, with fruits, as well as the vegetables which are supplied by the bounteous earth. But the custom of weak persons taking herbs, medicinally, is a very ancient one, and so far from the Apostle endeavouring to show that herbs produce weakness, it would seem he was referring to the practice of resorting to herbs as a cure for disease. But the main argument of the chapter, is obviously to teach charitable judgement in relation to each other, and says:—"Let not him that eateth despise him that eateth not," Rom. xiv. 3. So far from saying that herbs cause weakness, the Apostle says in the 21st verse:—"It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

FISH GIVEN TO THE DISCIPLES.

T. D. refers to St. JOHN xxi. 13:—"Jesus then cometh and taketh bread, and giveth them fish likewise." If we denied the permission of such food in every state and condition of humanity, and its accordance with any state, we should be rendering ourselves open to the charge of doubting the wisdom of creation and permission; but, as we have never done this, we do not see how this passage can be considered as controverting the Vegetarian system, in any degree. See *Vegetarian Messenger*, vol. i., Ap-

pendix, page ix. "When the true spiritual instruction conveyed by this passage comes to be understood, in a more enlightened condition of the world, men will be ashamed to think they ever brought such passages forward in support of the mere gratification of the senses." We believe a work is in course of preparation, which will do much to throw light upon what now appears to be obscure in relation to the Scriptural views of the Vegetarian philosophy.

WHAT WERE ANIMALS SENT FOR?

J. P. says he is at a loss to know how to answer the question, what are animals sent for, if not for human sustenance? This question is commonly urged by those who, until they heard of Vegetarianism, never thought of eating flesh because the animals were sent to be eaten, but because they liked it; and, as soon as a little change of practice enables them to like something else better than flesh, they will lose all concern about what these creatures were sent for. If we examine the origin of the question, it will be found to spring from the notion that every thing was created for the use and sustenance of man, which his pride, or avarice, or selfishness, chooses to arrogate to itself. That all good things are admirably adapted to contribute to human happiness, we are willing to admit; but to suppose that this happiness is only secured by the gratification of the gustatory organs, seems to us to be a gross blunder; and then, to conclude that life in its various forms may be sacrificed with impunity for this purpose, is another evidence of human presumption. POPE has well described this presumptuous condition of man:—

"Ask for what end the heavenly bodies shine,
Earth for whose use? Pride answers,—'Tis for mine!
'For me kind nature wakes her genial power,
'Suckles each herb, and spreads out every flower;
'Annual for me, the grape, the rose renew,
'The juice nectarious, and the balmy dew;
'For me the mine a thousand treasures brings;
'For me health gushes from a thousand springs;
'Seas roll to waft me, suns to light me rise,
'My foot-stool, earth,—my canopy the skies.'
Has God (thou fool) work'd solely for thy good,
Thy joy, thy pastime, thy attire, thy food?
Who for thy table feeds the wanton fawn,
For him as kindly spreads the flowery lawn.
Is it for thee the lark ascends and sings?
Joy tunes his voice, joy elevates his wings.
Is it for thee the linnet pours his throat?
Loves of his own, and raptures swell the note.
Know, Nature's children all divide her care:
The fur that warms a monarch, warm'd a bear.
While man exclaims, 'See all things for my use!
'See man for mine!' replies a pampered goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all."

The existence of animals is doubtless a wise provision, and, as used for food, even, they perhaps, supply an element in human freedom of choice which could not, otherwise, be provided. "All the mistaken notions which haunt men's minds, and on which man in various conditions delights to feast his reason, are permitted for the wise end of enabling man to choose either what is true or what is false; and if there was nothing but truth in the world, it would be impossible for man to have this choice. The same principle applies to the choice of food for the body: if what is bad or inferior were not provided, as well as what is good or superior, man could have no freedom of choice, and he would not be capable of exercising his manly prerogative of judgement or rationality, because he would be entirely led by necessity. As well might we ask what are theft, and lying, and other inferior practices permitted for, if not to be indulged in? And if we go on in this direction, we may even come to question the propriety of the Divine government altogether." A little reflection, and, above all, a practical observance of correct principles in relation to human diet, will most easily, as it seems to us, set this matter at rest.

THE HABITS OF ANIMALS INSTRUCTIVE TO MAN.

The *Banffshire Reporter*, in an able and somewhat flattering review of the *Vegetarian Messenger*, remarks in passing, that "If the total abstainer from intoxicating stimulants is allowed to adduce, in confirmation of the rationality of his peculiar views, the natural habits of the entire animal creation, we could, by a parity of reasoning, as legitimately array against the abstainer from animal food, the natural habits, and inherent instincts of the whole carnivorous, and the greater portion of the omnivorous races of animals." There is, however, this difference: whilst the whole animal creation may be regarded as water drinkers, only the carnivorous and omnivorous races are naturally flesh-eaters; and the lesson we learn from this is truly an instructive one, and is a most powerful reason for Vegetarian habits. Carnivorous races are a fast-living, excitable, irritable, and many of them even ferocious animals; they cannot endure protracted labour, and are generally thin, and incapable of exertion, except under excitement. Whilst the herbivora and the frugivora are capable of great exertion, and much endurance, their dispositions being docile, and sometimes even kindly affectionate. We are not saying that the eating of flesh alone makes this difference of disposition, but we do say that flesh is a diet best adapted to develop the irritable, restless, and ferocious tendencies in these animals; and it has even been found, that other animals are capable of being influenced in this direction by it. Sheep and horses have had their natural tastes perverted, and been made more or less ferocious, by being fed on flesh.* The restless feverishness which is so prevalent among children in our own country, may, in a great measure, be traced to the flesh-eating habits, in which they become so soon initiated; whilst that restlessness of most dwellers in cities, who partake largely of the flesh of animals (analogous as it is to the restlessness of the carnivorous animal, either in a state of nature, or as witnessed in zoological exhibitions), is the necessary result of a perversion of the system, of which the consumption of flesh is the principal cause. Dr. BUCHAN says:—"The choleric disposition of the English is almost proverbial; Were I to assign a cause, it would be their living so much on animal food. There is no doubt but this induces a ferocity of temper, unknown to men whose food is taken chiefly from the vegetable kingdom." Whilst, therefore, we take the animal creation as examples, we would let them exemplify, in their own characters and habits, those truths which they are doubtless intended to teach to rational man. We are not to follow the examples of animals, but to use them to exemplify great principles and truths; and these are to become the fixed stars, which are to light us on the journey of life.

COMPATIBILITY OF VEGETARIAN AND ANIMAL DIET WITH HEALTH.

The *Banffshire Reporter* proceeds:—"While we believe that an exclusively vegetable diet (including farinacea and esculents), is quite compatible with the enjoyment of perfect health, as proved by the experience and longevity of numerous Vegetarians, we also conceive that the liberal use of animal food is not incompatible with the same state of mental and physical health and enjoyment." This conclusion, in relation to the liberal use of the flesh of animals, is the consequence of long accustomed habits in taking it, rather than any practical experience or scientific investigation of both kinds of food. That there are circumstances in which a considerable amount of animal food is taken, and a considerable amount of physical health is enjoyed, is an undisputed fact; but that a greater amount of physical health would be enjoyed by a Vegetarian diet under the same circumstances, is proved by much experience. And as to mental health, those who enjoy physical health with an exciting diet, such as farmers, and those employed in the open air, are seldom remarkable for their mental powers, either for comprehending a great subject, or for quickly perceiving truth.

* *Vegetarian Messenger*, "Supplement," p. 9, vol. i.

We much fear that the great reason why there is so little mental development among our farming and rural population, may be discovered in the immense sides of bacon, and the beer-barrels, which are generally seen in our old-fashioned farm houses. Labour, and sensual indulgence, are detrimental to the mind's growth; but labour and proper discipline in relation to dietetic and other habits, are admirably calculated to promote vigour, both of body and mind.

PECULIARITY OF CONSTITUTION AND AVOCATION.

"The peculiarity of each individual's constitution and temperament," says our *Scottish Cotemporary*, "and the nature of his avocations and habits, should not be overlooked in the regulation of diet. He who, from necessity or choice, leads a studious and sedentary mode of life, and requires to yield up his mind to calm, close, and continuous reflection, and to profound speculative research and unprejudiced observation, would more readily escape the disturbing and distracting allurements of the passions, and the exciting and prejudicing influence of the feelings, good or bad, by abstinence from all animal food, while its total abandonment would be no sacrifice to his untaxed physical frame. To the man who devotes himself to enterprising pursuits and pleasures, or active business habits, and to whom activity of body and mind is more essential, a certain amount of animal food would be desirable. To public men, and men of the world, to whom vigour and activity of intellect are more requisite and more desired than that equitable and placid, yet cold, condition of mind and neutrality of feeling, desiderated in searching abstract operations—quickness of perception to reflective power, and gay vivacity to calmness of disposition—a more liberal allowance still would be suitable. The sportsman, the agriculturist, the traveller, and tourist, breathing unrestrictedly the fresh bracing air of heaven, and in the full vigour of animal existence and sensational enjoyment, would consider and feel the denial of animal food a serious deprivation. But to the hard-toiling, body-harrassed, out-door labourer, and more especially the mariner, buffeted on the ocean wave, subjected, at times, to every sort of privation, exposure to climatic influence, and all the vicissitudes attending on his strange eventful ocean wanderings, an ample supply of animal food we believe to be almost indispensable for his sustenance and support." Perhaps there is no more common excuse for indulging in any habit which our poor fallen human nature seeks to enjoy, than this of "peculiarity of constitution." It was this which was the great opponent of the Temperance reformation, until the thousands and the millions of cases, including many idiosyncrasies, showed the excuse to be but an invention of that great deceiver of man, his perverted appetite. Why, if Vegetarian diet is proved to be in accordance with man's created nature, it must be adapted for human nature under all conditions of life; because, if in our necessitous and slavish condition (which we have induced by following appetite instead of truth), we seem to have brought on artificial requirements, the sooner we return to nature, in any respect, the less powerful do these artificial wants press themselves upon us, and the more free do we become for following truth in all its teachings. Our cotemporary admits that Vegetarian diet is best adapted for the sedentary and studious, and of course for vigour of mind, for this is the great essential of study; but he thinks a portion of animal food necessary to the man of active life! If calmness and vigour of mind is required in study, it is likewise required in business; and in active life, the very stimulation which business habits themselves afford, is a sufficient impetus to the system without the exciting influence of carnivorous habits. But for public men, and men of the world, a still larger amount of animal food is considered desirable! Who, we would ask, makes the best public man? Is it not he that makes the best student? Can there be a better foundation for a public man, than a capability of "calm, close, and continuous

reflection," and for profound research? Is the man of passion, who is led by feeling rather than by calm judgement and reflection, more useful as a public man than the cool and deliberate student? All men who seek to be useful to their fellow men, in a public way, must begin by being students; students of human nature they must be; and, if they would preserve themselves for increasing usefulness, must never cease their studies. We have yet to learn, that quickness of perception is promoted by indulging in the animal appetites and passions; this has been one of the greatest and most fatal mistakes of the young men of our beef-eating country. That men of active pursuits might feel, at first, a deprivation of animal enjoyment, in abstaining from flesh, is readily conceded; but their enjoyment would soon become greater under a Vegetarian diet, because their senses would become keen, their perceptions of the beauty of nature more acute, and their sensibilities in every way enlivened by the more natural and healthful diet which the vegetable world supplies. The huntsman feeds his dogs on biscuits, in order to sharpen their sense of smell, whilst he indulges himself in the food natural to dogs; and the dogs are no doubt gainers of sensibility by the exchange. We need but refer the writer to the masses of labourers in his own country, to prove that laborious occupation can be performed with little or no animal food. The belief in the almost indispensability of animal food for the mariner, like the other hypothesis, is based upon no scientific reason; and a mere belief without proof affords but little evidence of truth. It is obvious that the writer has not examined the subject scientifically, or he would not place so much importance on the nourishment of that which chemists prove to consist of 75 per cent. of water, whilst farinaceous food contains more than this of solid available matter.

THE INFLUENCE OF CLIMATE.

From the want of a chemical knowledge of the components of farinaceous and flesh food, our *Scotch Reviewer* remarks:—"Farinacea, and even the less nutritious esculents and fruits, may be suitable to the indolent effeminate habitant of a tropical climate; a mixed diet for the more varied and enterprising existence of a temperate land; while in a northern latitude, an almost incredible amount of animal food can be used with impunity, and where aliment in a less concentrated form would be insufficient to supply the constant waste the system undergoes consequent on an extreme low temperature." Captain Ross, by his Arctic Expedition, proved that wheat-biscuits were sufficient to keep up the animal heat of the system in the most northern regions; and that the train oil and blubber so much relished by the gluttonous Esquimaux, were not necessary to the health of his crew. The inhabitants of North Russia* subsist principally on black bread, whilst the Finlanders, who live among the Laplanders, are a finer and healthier race than their neighbours, and yet they subsist upon vegetable productions, in the same cold climate. Wheat, according to PLAYFAIR, contains 64 per cent. of carbonaceous, or heat forming, substance; so that the material requisite for keeping up a high temperature of body is amply supplied by this wholesome grain. Oats contain 68 per cent. of this principle, and although the climate in Scotland is colder than in England, we find the Scotch eating food made of this grain, and enjoying in a greater degree the blessings of health. The idea that the climate regulates the diet of the people, whether it be animal or vegetable, is a mistaken one.

SCIENCE AND EXPERIENCE.

The following summary of arguments, or rather, of assertions without proof, from our *Banffshire Critic*, serves to show how readily a wrong conclusion may be arrived at, without sufficient knowledge or scientific reasoning. "The principles of human physiology, the revelations of human and comparative anatomy, the modified structure of the human intestinal canal, and the chemistry of animal matter, all conspire with enlightened observation and

experience to confirm the necessity for a mixed and varying diet. The singular facility also with which mankind instinctively, as it were, modify their tastes, and the ease and impunity with which the human system adapts itself to the food most suitable to each locality, is evidence more conclusive still. The attempt, therefore, under existing social conditions and habits, to establish a universal, fixed, and uniform system of diet, whether of an animal or vegetable description, would be alike impossible and inconvenient." We do not deny the necessity, or, at any rate, the advantage of a "mixed and varying diet;" but if by this be intended a diet of flesh and vegetables, we affirm that both science and experience show that such a mixture, is not only unnecessary, but incongruous; and that by partaking of animal food, man abridges his capacity for appreciating the "varying diet" which the vegetable kingdom so abundantly and so luxuriously provides.* ERICURUS himself lived on the luscious fruits of his garden, and sought not to blunt his sensibilities by a resort to flesh and blood diet. As to the "impossibility and inconvenience under existing social conditions," this is a plea which all reformers have had to meet; but, since it is one of the chief purposes of a reform, to alter, or improve, or reform existing habits, such difficulties only increase the ardour and zeal of all true reformers, and are ultimately overcome.

"MAN A PROGRESSING ANIMAL."

The excellent review, above quoted, is drawn to a close by the following remarks:—"Man, however, being in all respects a changing and progressing animal, it is not altogether chimerical to suppose that, at some future period of more utopian perfectibility, some new phase of civilization and societary arrangements and mode of living may permit, or necessitate, the adoption of a purely vegetable diet, from the limited supply of animal food becoming insufficient for the requirements of a superabundant and constantly increasing population: until then, we must sigh for 'the good time coming.'" Whilst we agree with the writer that man is a "progressive animal," and completely join him in his idea of some future "utopian perfectibility," we would suggest that the "good time" is not to be obtained by sighing for it, but by working for it. The times will always be as good as man chooses to make them; and it will be our own faults if we are not sufficiently sensible to truth and to the right management of ourselves and of our time, to induce that state described as "the good time," whilst we are here to enjoy it. Let us not be driven by necessity, or over-population, to do what, by doing of our own free choice, will render our lives more happy, because more in harmony with right principle.

ECONOMICAL LIVING.

J. B. asks the readers of the *Family Friend*, what is the diet adopted by those who are able to subsist in health, with a sufficient change of dishes—the consumption not to exceed 6s. per week for one person. In reply to this, appears the following, in a succeeding number of the same work:—"If J. B. will refer to the *Penny Vegetarian Cookery*, he will find the information he asks for on the subject. After nearly twelve month's experience, I can vouch for the expenses being within the prescribed sum. In addition to practising the Vegetarian dietary, I have for nearly two years discontinued taking tea, coffee, &c., and have found a substitute in Nature's beverage—cold water—which I take, sweetened with loaf sugar, twice a day; namely, to breakfast, and at the usual hour of tea; so great is my liking for it, that at this time I take it in preference to any of the usual beverages prepared for those meals, and without experiencing the ill effects from it I formerly did after partaking of them. A. M. BOTNE." Page 10, vol. iii., Appendix to *Family Friend*. With the present prices of provision, with the advantages of a country life, and the judicious use of the little book referred to, the amount mentioned may be made to supply the food of two or three persons.—C. H.

* *Penny Cyclopaedia*, art. Food.

* *Vegetarian Messenger*, vol. i. p. 23; p. 24, "Supplement."

VEGETARIAN DEBATES.

There are few subjects so well calculated to excite useful debate in the various mutual improvement classes, now established so extensively, as the question of human diet; and, as several of our correspondents write for information, such as will enable them to carry on these debates successfully, we offer a few hints, the result of considerable experience in these and similar controversies.

I.—Be moderate in your expressions, and remember that truth never requires hard words, or uncharitable expressions, to promote its reception; but is always best received when expressed with candour, and regard for the conscientious convictions of those who may oppose it.

II.—Always introduce the subject as an open question, which may fairly be looked at on all sides, and not as a positive or settled truth, except in those classes or societies which consist entirely of Vegetarians, and who meet for studying the subject, and improving their own knowledge of it.

III.—In opening the debate, it is a good plan to show how it is that different views are formed on the same subject: viz., from the different aspect in which the subject is viewed, or from the different moral positions which men occupy.

IV.—Have some well-defined facts of a scientific, or philosophical character, on which to base your arguments. The paper entitled "The Vegetarian Movement: its Claims on Public Attention,"* will be found useful as a model, by which young beginners may form an introductory essay upon the subject, adapted to their own requirements. The principal feature, of whatever aspect of the question is under discussion, should be kept clearly in view.

V.—The best Tract for distribution at such debates, is No. 1 of the *Vegetarian Messenger Tracts*, which contains a complete summary of the system, and will enable the members of the class to see, in a small compass, the main features of such an essay. At the conclusion of any debate, it would be well to distribute the Tract entitled "Vegetarian Literature," as offering suggestions for the further study of the subject.

VI.—As a general rule, an essayist should have his mind well stored with facts, such as are contained in SMITH'S *Fruits and Farinacea the Proper Food of Man*, or the *Vegetarian Messenger*, vol. i. Mr. CLUBB'S two Lectures on the "Vegetarian Principle,"† will also be of service in the collecting of the required information previous to attempting an essay. The *Supplement to the Vegetarian Messenger*, vol. i., is replete with facts of experience; and if the essayist be called upon to reply the same evening, he will generally find in this portion of the *Messenger*, additional facts, which, by a judicious selection in relation to the points of discussion, will exactly meet the arguments which are most commonly advanced by opposing speakers.

VII.—In making a reply, the greatest coolness and firmness are desirable; and these will generally be best secured by a recollection that the essayist is not the *source*, but simply the *servant* of the principles of truth he seeks to establish. The words which may be used are not so much to be relied upon, as the spirit in which they are uttered. We have sometimes seen persons, who have come with a determination to oppose the system, by an ostentatious display of oratory, or of forceful language, who have been completely frustrated in their attempt, by the charitable demeanour of the essayist. Always, as far as possible, give the opponent credit for sincerity of intention, even though violent in manner. Apart from this being a duty, if it happen that he is not sincere in his opinion, he will be more baffled by such treatment than by the direct charge of insincerity; and if, as in most cases, the opponent be sincere, you are sure not to wound his feelings, and give rise to a wrong spirit, which is much more to be guarded against than a mere defeat.

VIII.—Never seek a victory for what you may have

* *Vegetarian Messenger*, vol. ii., page I.

† Ibid., vol. i., page 17 and 27.

advanced, but a victory for truth; and if you have advanced an error, be candid enough when it is shown to be such, to acknowledge it, at once.

IX.—Remember that truth can never suffer by controversy; and that when this seems to be the case, it arises either from want of information, or want of charity in its advocates.

X.—Above all, preserve a spirit of genuine and unaffected kindness; and strive to regard those as friends who are the most earnest in their opposition, for it is to these you will be indebted for the liveliness of the debate; and when won over, they are most likely to become the most determined supporters of the system.

XI.—Any question which may be put, to which you may find it difficult at once to reply, should be waived for the time, as being part of the subject upon which you are not informed, with the promise to recur to it on a future occasion.

XII.—If you cannot find a reply to such questions in the books referred to, by addressing the editor of the *Vegetarian Messenger*, an answer, either immediately, or through the press, will be returned.

In conclusion, we would encourage every earnest Vegetarian to follow the example of several of our correspondents, in relation to this subject. We could enumerate many who have successfully introduced the Vegetarian question in this way, in connection with Mutual Improvement and Literary Societies; and it forms a good introduction of the Vegetarian movement in any new locality where it has not hitherto been publicly advocated; whilst it prepares the way for public meetings, when a more extensive inquiry upon the subject has been secured.*

UNIVERSAL SUCCESS.

After explaining the Vegetarian theory, in an excellent article on the subject, the *Family Herald* says:—"All this, however, is merely theory: now are we to reduce it to practice? This we are not yet prepared to teach. The Vegetarians say they have succeeded so far as they have gone, and we firmly believe they have succeeded in many cases, but not in all. Where the enthusiasm is great, and the faith strong, there is, in general, little fear of success; and sometimes, even without the faith, the change will be beneficial. Poverty and want have often been known to make a fat, lazy man, keen, strong, and active; they have renewed his youth, and that without faith. In like manner, even when faith is great and desire strong, the experiment has failed. It is not philosophical faith that is most in repute for working miracles; it sometimes works them, as in the case of LOUIS CORNARO, but more frequently not. Religious faith is more successful; and, therefore, wherever the cold diet or clothing has been recommended by this, it has been most successful. Vegetarians are philosophers. They lay claim to no divine commission. They are merely reasoners, and to some their arguments are strong, to others, weak; and perhaps the very persons who would receive the strongest impressions from the religious motive, receive the weakest from the philosophical motive, and *vice versa*. We know not; but this we know, that the experiment neither does nor can succeed with all who attempt to reduce to practice the Vegetarian theory." Want of success, if it ever occur, may be generally traced to want of proper information and attention to a judicious system of diet, and such instances cannot be regarded as failures of the Vegetarian system, but failures of the peculiar methods adopted by the individuals themselves. It is always well for young beginners of the Vegetarian practice, to apply confidentially to some well established Vegetarian, as to the best method of making the experiment. We know of no instance of departure from the practice, which has not been attended with remorse; and, generally, a candid acknowledgement is made, that greater health has been enjoyed during the experiment, than at any other period of life. The principal cause of departure from the principle, is want of moral courage; and to this

* The *British Controversialist*, No. x., p. 70, presents excellent rules for the formation, and regulation of Mutual Improvement Societies.

this cause may be traced almost every retrogressive step to which mankind has become subject. But the weakness of human nature can in no case prove the unsoundness of a moral principle.

THE GOLDEN AGE.

The *Family Herald* also remarks:—"The spirit of Vegetarianism is beautiful, mild, gentle, and inoffensive. It aims, in fine, at the establishment on earth of a millennial age—the restoration of the golden age—by means of a dietary system as a foundation; a somewhat material base, but it aims also at a moral and spiritual superstructure. We believe its means are inadequate, and its motives too weak, but we give it credit for sincerity and good intentions. A golden age implies a change of elementary nature. Nature, as now organized, is cruel as well as kind. There is a mixture of good and evil in her. The wolf devours the lamb; and one fish devours another fish; and a superior animal preys on an inferior. It is a universal system of severity, ordained by the Creator—nor is the death of an ox by the hand of man a more cruel or painful death than that which nature herself has ordained." We would also give the writer credit for his good intentions, in making these friendly remarks, but beg to explain a point or two on this subject, in which he appears to have mistaken the position which most Vegetarians take. That the spirit of Vegetarianism aims at a restoration on earth of the golden age, should be understood in a qualified sense; we no more expect to see established that primitive condition of innocence, in which our first parents are described to have been, than we expect that the adult human being will again become an infant; but what we believe the spirit of progress is leading to, is the innocence of wisdom, which is a higher state than the mere innocence of simplicity. We do not believe that God made a mistake when he created the world, and that he feels disappointed because man did not do as he was intended. This would be to deny the foreknowledge of the Creator; but we believe that the grand end in the creation of man is, that this wonderful being should be qualified for more complete enjoyment than the mere state of innocence is capable of supporting. Man is to be a being of *free* thought and *free* action, and not one of mere mechanical righteousness. To be good or virtuous because he knows no other course is, indeed, a low condition, compared with that of being good or virtuous from free choice; and although great privation and suffering are endured in the fall from uprightness which man experiences, these may be regarded, after all, as but providential and wise ordinations, for teaching man that higher state which we describe as the "innocence of wisdom." The creation of man, therefore, is indeed a great design; and when rightly viewed, it tends to lift man out of the selfish thought of individual suffering, and to teach him to regard the end of his creation—the perfection of his manhood—as far outweighing in importance these temporary afflictions; and whilst these are the most certain to teach us the "wisdom of innocence," they consequently tend more than his joys to this great result. They teach him to forego present paltry gratifications, and to secure the permanent good, not of himself alone, but of all creatures with whom he may be associated. This golden age of the future is one which will embody in it the experience of the silver, the copper, the iron, and all the other ages of the poets. It should never be forgotten that these distinctions, however they may be made by poets and philosophers to refer to different periods of the world's history, have an individual application, which is to us the most practical and important. Man is first born into the primal simplicity of his nature;—the innocence of ignorance—the "happiness of childhood's guileless hours" follows; he is gradually initiated into the practice of good and evil, and in his choice of the latter he subjects himself to the fall, renders himself open to the snares and temptations of evil lusts and passions; and, like the world since the fall, "wars and rumours of wars" disturb his soul, strife within becomes his daily

experience, and as he proceeds in the "battle of life," he learns wisdom by his follies. But if he choose to persevere in his convictions of right principles, he becomes gradually blessed with a more complete enjoyment of his manly nature, while all the various ages and states through which he has passed, are then seen to have rendered each their service, in the formation of this exalted character; and in the realization of the new or golden existence, he discovers an infinite variety of pursuits and useful subjects of thought, contemplation, and action, which, increasing in interest and benevolence of purpose, constitute the individual "goon time" which is coming, the realization of that condition, being that which is described as the "golden" or "celestial age." In this work of reformation the Vegetarian system performs its *part*; but it is not put forth as the *only thing* required to complete man's salvation. We should abhor the idea of placing the Vegetarian principle in any higher position than that of a means to an end. We do not make it the all important means, even; but we say, and we have reason, justice, mercy, truth, and experience to support us in the assertion, that it is a means, which, when rightly understood and practised for this purpose, becomes powerfully instrumental in promoting that condition of man with which it completely harmonizes. It enables the peaceful and the benevolent, the kind and the generous, to overcome the selfish and the grovelling part, and thus its tendency is upward, onward, heavenward. Let no man, therefore, screen himself from the charge of cruelty, behind the doings of the inferior grades of creation. Because the wolf devours the lamb, and one fish devours another fish, there is no reason why man should follow their example, for as Thomson, speaking of wolves, has beautifully expressed it:—

"They too are tempered high,
With hunger stung, and wild necessity;
Nor lodges pity in their shaggy breast.
But *Man*, whom Nature formed of milder clay,
And taught alone to weep; while from her lap
She pours ten thousand delicacies, herbs,
And fruits, as numerous as the drops of rain,
Or beams that gave them birth; shall he, fair form,
Who wears sweet smiles, and looks erect on heaven,
E'er stoop to mingle with the prowling herd,
And dip his tongue in gore!"

The existence of these ferocious creatures, although a part of the wise plan of Creation, was never intended to keep us back from realizing the condition alluded to, nor from endeavouring to approach it; but they are rather intended to exemplify the opposing nature to which man is subject, and which it is his duty to overcome.

DEGREES OF CULPABILITY.

The writer of the *Family Herald* continues:—"The life of one beast or reptile is as sacred as that of another. There is no more sin in killing an ox than in killing a rat." This sort of reasoning may do for careless minds, but it must be obvious, that the degree of life is much greater in an ox than in a rat; and whilst the disposition of the ox is mild and harmless, when unruffled by savage treatment, the disposition of the rat is avaricious and noxious. The one is a clean animal, and the other unclean; the one is an ornament to the landscape, the other a nuisance; the one is useful for labour, the other destructive and offensive; and because men may usually be infested by rats, owing to their mistaken society arrangements, and be compelled for public and private convenience to kill them, this is no reason for taking away the life of an ox, which is a useful and industrious animal. In man's progressive states, he can only obey the commands in *degree*, and that which forbids killing, can be carried out much more fully as he advances in these states, until noxious creatures will alone be destroyed, as is the case now with all Vegetarians; and the destruction of these will be less and less necessary as men's domestic and social habits improve.

SINFULNESS OF SLAUGHTER.

The writer in the *Family Herald* remarks:—"It may, or it may not, be better to live on vegetable diet, but there is no moral sin in the system of life-taking that prevails at present." We would be the last to condemn all as sinners for taking the life of animals; but we apprehend there may still be sin in the system, and that the only reason why it is not brought home to individuals is, because their minds are not enlightened upon the subject. Their morality is a *blind* morality, and all we seek to promote is an enlightened morality, such as will free men from present delusions; and this can never be done by trying to make people easy in their present habits, and by crying "peace, peace, when there is no peace."

PRINCIPLE AFFECTED BY POSITION.

There is, probably, no more common obstacle to the carrying out of the Vegetarian principle (as well as other domestic reforms), than that of "position," or "circumstances;" and this seems to be the case with Miss S., who "regrets her position in life will not allow her to fully carry out the principle, having eight in the family who do not sympathize with abstinence from flesh. Herself and a cousin having tried for some time, but finding themselves so very faint from not having the *proper diet*, and the vegetable food which is prepared for meat not being palatable, Miss S. truly regrets not abstaining." We cannot help feeling sympathy with persons situated thus; the struggles of conviction are great, but the "circumstances" are such as to prohibit adherence to the principle. But we believe that such cases are capable of management; and, however difficult, an intelligent course of consistent perseverance will invariably prevail over obstinacy, in those who have no perception of the importance of the subject. The intelligent, the sensitive, and the conscientious, need never allow the unthoughtful to rule their conduct in this way! The real requirements of life are so simple, that it requires but to know what diet is safe, and to *place confidence in it*, in order, in most cases, to overcome the obstacles complained of. Let it not be supposed that Vegetarian cookery is a *difficult art*; it is by no means necessary to have what are called "substitutes for meat." The very idea rests on a false assumption, which is, that we must either have flesh-meat or a "substitute" for it. If flesh-meat be unnecessary, its disuse is no loss; and, therefore, to find a substitute for that which it is a "gain to lose," is, in such case, a proof of too little faith in a fruit and farinaceous diet. Although recipes for omelets and other savoury dishes are supplied, in order to meet all tastes which may exist in the transition from gross flesh-eating to a simple Vegetarian diet, they are by no means intended as *necessary* articles of the diet of those who have given up flesh-meat; and the present state of Vegetarian experience proves, that great numbers of Vegetarians subsist without these, and that the most complete appreciation of the delicacies of the vegetable kingdom is enjoyed without them. Those, therefore, who may be circumstanced like Miss S., need not give their friends any *extra* trouble in the preparation of such dishes, as, if not prepared with attention to the instructions given, may prove "unpalatable;" but by partaking of the vegetables, such as every table affords, with good wheat-meal bread, and, if convenient, a few of the simple farinaceous preparations (for which recipes are given in the *Penny Vegetarian Cookery*, and in the *Vegetarian Treasury*), with fruit, no fear need be entertained as to the result. The "faintness" spoken of, may be occasioned more from the temporary effects of a change of diet, than from any deficiency in the diet itself; an effect which would cease in a short time, if *confidence* were felt in the truth of the principle; which, we believe, is the case with our correspondent.

THE DIVINE SANCTION.

M. S. says:—"If she could prove that there was no divine sanction for the use of flesh, she would make her 'body subject to the laws of the gospel.'" The question should be put in its *positive* sense: have we the Divine sanction

for living on "the herb bearing seed, and the fruit tree yielding fruit?" This is not only sanctioned by the Creator, but commanded and enjoined on various occasions. In taking the literal texts of Scripture for their guide, instead of the spirit, men have been able to find "divine sanction" for war, and several other atrocities of our fallen nature; but, instead of the "letter which killeth," we would commend "the spirit" of love and mercy, "*which giveth life*," as the rule of our conduct.

NERVOUS IRRITABILITY—FISH DIET.

R. D. A. says:—"I have abstained from the use of all animal food, save of fish, which I occasionally partake of, in small quantities, for about eleven months. I abstained for the purpose of lessening nervous irritability, which annoyed me, and the *purpose has been answered*; whilst I feel in other respects, *quite as well, or even better*. I do not object to fish diet, because I conceive it not to be more stimulating than vegetable, and I can see no good argument against its use. On the contrary, I think that our Saviour's multiplying the fishes for the multitude, and his eating the broiled fish and the honey-comb, are quite sufficient warranties for partaking of fish." It is possible that fresh fish may not be highly stimulating, but it is quite certain that both this and the "dried and pickled" bodies of fish are more stimulating than ordinary table-vegetables. The rapid decomposition of fish is attributable chiefly to the fact that these creatures live upon each other; just as the bodies of carnivorous animals are subject to the same remarkable tendency—to *rapid decay*. Does not this strikingly prove the *unsubstantial* character of the nutriment they afford? Does it not prove that a body accustomed to such diet becomes less capable of resisting the action of oxygen? The experience with flesh-eating human beings is confirmatory of the same opinion, viz. that the new productions of the vegetable kingdom are far more conducive to health, and to the building up of a *substantial* body, than any of those secondary productions obtained by the destruction of animal existence. As we do not seek to make men guilty of breaking the law who partake either of flesh or of fish, conscientiously, we regard the literal statement in regard to CHRIST (subject as it is to learned disputation, as to the animal or vegetable character of the substance employed), we do not consider it necessary to object to *complete* Vegetarian practice, on the ground of what CHRIST may have been reported to have given to the multitude or to the disciples; seeing that the intention of such proceedings may be interpreted as relating to spiritual and not to external subjects. See *Vegetarian Controversialist*, page 4.

THE LAW IN RELATION TO SLAUGHTER.

R. D. A. continues:—"I also am not inclined to call in question the unlawfulness of taking away animal life, although I see much in this part of the question worthy of attention, and have imbibed a disgust for beef, mutton and veal. With these views I think that I could not become a member of the Vegetarian Society; I am, however, open to conviction." There may be many members of the Vegetarian Society who have not arrived at the conviction that it is *unlawful* to kill animals. This conviction is by no means a necessary qualification of membership. We are all apt to look at the *negative* instead of the *positive* side of new subjects. We ought rather, however, to consider the lawfulness of Vegetarian habits, than the unlawfulness of those of an inferior character. And no one can read the law of God in the Word, or the law of human nature as written on man's structure, without being convinced, at any rate, that Vegetarian habits are perfectly lawful: and knowing as we do, from experience and observation, that such habits are *preferable* in many respects, we would leave the unlawfulness of killing for the consideration of those who indulge therein, and would by no means criminate them, or wish them to be judged by the gauge of the consciences of others.

VEGETARIAN PROGRESS IN DOMESTIC AND SOCIAL LIFE.

How admirably adapted for the promotion of domestic and social intercourse is the Vegetarian principle! How

many are the services rendered to the cause of truth and progress by the quiet, but consistent adherent of Vegetarian habits! Our female friends are particularly qualified for this happy work; and among the many instances of zeal which they manifest, we have great pleasure in presenting the following communication:—"You will be pleased to hear that my mother is now a staunch Vegetarian, also my sister C—, M—, my husband, and little daughter. Mr. and Mrs. P— forwarded their declarations about a month ago; their daughter Anna, 10 years of age, is very firm, and counting the birthdays when she shall be qualified to sign the declaration. My eldest brother is progressing every month towards a pure diet, and I have no doubt will soon remove the eating of that which has had life altogether. Again, there are friends of mine at St. A— who, to a great extent, practise it, and are highly delighted with it, so far. They have several assistants in the house, but they seem nearly all of them to prefer 'the new diet,' as they call it; and particularly the unfermented wheaten bread. I do all I can to encourage them on; indeed, I leave no stone unturned that I can possibly turn, to help in spreading this truthful principle." We commend this lady's example to the notice of our Vegetarian friends, as affording an instance of the extent to which one earnest and zealous individual may promote a reform of the domestic habits of intimate friends and acquaintances.

THE TEMPERAMENTS.

J. P. has had the following idea to refute, and asks our advice:—"That as each individual varies in his temperament, so also his adaptation for a different food; and thus, that a mixed diet, or a peculiar one, is best suited for each isolated individual; a diet which did not excite his temperament too strongly might be the proper one. That vegetable food would not give excitability to the temperament that required it." All temperaments are best controlled by obeying the natural physiological laws; and when it is so clearly proved that the natural diet of man is that obtained from the vegetable kingdom, the question of the wants of temperament is proved along with it; as no temperament can be improved by departing from physiological rectitude. It is wrong to look to food for excitability. If pure exhilarating stimulation of the system to increased activity and vigour be sought, it can best be found by roaming the hills and dales of our fertile country; or by the invigorating exercises of rural occupations. Nothing so preserves a just equilibrium over the temperament, as a complete adherence to vegetable diet, inasmuch as it promotes that independence of position which enables a man to select that occupation which is suitable to his peculiar temperament; and the immense variety of food which the vegetable kingdom supplies, is amply sufficient to meet all the requirements of different temperaments, even did these need the diversity which it is assumed they do, which is much to be doubted, for it is erroneous to speak of man's ever requiring exciting food. Even if stimulating food be required, it can be found in abundance in vegetable productions. The spices of India, and many productions of our own country, are highly stimulating; and judgement must always be employed as to their extensive use.

DRIED BEEF.

J. P., speaking of a discussion on Vegetarianism, says:—"Combe is a favourite author of my opponents; from him one person stated, that beef, in a dried state, was six times more nutritious than bread." This assertion is probably based on the assumption, that the albumen, or flesh-forming principle, is the only substance which can be called "nutriment;" and that by extracting 75 per cent. of water from beef, it is supposed all that remains is of this substance; and then, taking bread as it is adapted for food, and regarding its albuminous principle *alone*, this very absurd comparison is made. But who would eat beef in this dried state? If the original price of beef is 6d. per lb., when dried it would be 2s. per lb., whilst bread, or farinaceous food, at one-twenty-fourth of the cost,

would supply, not only the albuminous principle, in its *wholesome* proportion, but a large supply of carbonaceous, or heat-forming substance, at the same time. Beef in its dried state can never be regarded as an article of *food*, surely, by the most carnivorous; and why should a comparison be made, between a substance which is not food and that which all acknowledge to be "the staff of life?"

THE BENEFITS OF FORMING CORRECT HABITS.

A Correspondent puts the following question:—"Would abstinence from a flesh-diet, without paying very close attention to our other practices, in connection with the laws of health, be productive of as much good as if we continued the use of meat, and in other respects were strictly correct in our habits?" Every question of degree, and this is one, can only be answered in degree. It is only those who pay attention to *all* their habits, and thus effect a thorough reformation, by moral and physical discipline, who can be said to truly enjoy the advantages of *any* good practice. Vegetarian diet is an advantage to those who adopt it on the most external grounds—say those of economy. To those who adopt it for the sake of improving their health, and who persevere in it to this end, it is a double advantage, because it promotes economy and health; and such persons are the most likely to attend to other regulations with regard to health, as well. The man who adopts this practice with a view to moral discipline is trebly blessed; because he not only secures economy and health of body, but, his moral feelings become exalted, and free from the despotism of passion, and he is thus strengthened for encountering *other* habits, which he desires to overcome. The man who adopts this practice on the high principles of spiritual culture and religious conviction, secures all the blessings we have enumerated, and adds to these, those which flow from a consistent course of conduct in relation to the harmony of his daily actions with his convictions of duty. The usual order is, for man to have each of these purposes of action gradually unfolded in his mind. Some begin with the economical, and are led on to the spiritual; whilst some begin with the moral and spiritual, and discover the economical and physical, as outward confirmations of their inward convictions. In all these cases, the benefits derived are proportionate to the adherence to nature and conviction; and this must be the case with those who adhere to other good practices, the good resulting therefrom being commensurate with the degree of faithfulness practised. The advantages, however, may be said to increase in a geometrical ratio. The reason is, the blessings which we enjoy from a single right practice are increased by the *co-operation* of other right practices, just in the same way as the geometrician adds to his quantity by the addition of every item; or the change bell ringer multiplies his changes by the addition of every bell. What a pleasing thought it is, that we can go on increasing in our usefulness and consequent enjoyment, by adding to the number of our good habits to all eternity; and thus the agreeable "changes of life" will go on, accumulating in interest and delight; and just as the changes of the bells soon exceed calculation, by the addition of more of these melodious instruments, so do the delights of moral and spiritual existence carry us into the unfathomable, and lead the mind to a conception of the vastness of that life of active usefulness, which we may commence by the formation of a single virtuous habit, and, what is essential to its effect—firm adherence thereto. Why, then, should we stay to question the advantage of this or that *degree* of morality or of truth? All true principles are kindred, and the more completely they are each observed, the more will they be enjoyed as a whole. To be strictly correct in all habits except one, is a case which seldom, perhaps never, occurs; and if it should happen, there can be no doubt but it is better than to be wrong in all other particulars, and right in that. But to be as near right in every respect as possible, is the only satisfactory course; and this will be sure to lead on to greater perfection than we can at present conceive.

DIET DURING CHILDHOOD AND YOUTH.

Dr. DAVIDSON, in his, in many respects, excellent work on diet, gives the following advice relative to the food of children:—"After weaning, milk and farinaceous food may still be continued for several months; the proportion of the latter being increased according to the age of the child. A small quantity of beef-tea and bread may then be given for dinner, to which may be added, in a few months more, a portion of egg, soft boiled. When a child is between two and three years of age, a little tender animal food may be allowed, which is to be gradually increased according to the exercise which is taken, from one to four or five ounces, until the age of ten or twelve. Fish, such as haddock or other members of the cod family, is an excellent aliment for children; and it would conduce to their health and the welfare of their digestive organs, if this were occasionally substituted for meat. During the period of active adolescence, when the growth is rapid and the exercise considerable, the quantity of food may be safely increased, as the digestion is generally very rapid. The proportion of animal to vegetable food may also be greater, in order that a proper quantity of blood may be formed for the nourishment of the various organs." Did we not believe that these instructions were of a very pernicious character, as tending to encourage practices which lay the foundation of disease, we should not, of course, have placed them here for the purpose of presenting a reply to them. The advice to give a greater proportion of animal food during the growth of the body, is founded on the assumption that flesh is more productive of blood than vegetable and farinaceous food, and is to be regarded as one of the "fallacies of the faculty," which cannot be too frequently exposed. Is there any deficiency of blood in the young people of Scotland, who are fed on oat-cakes and porridge? and it is well known that it is an almost general practice in Scotland, to keep flesh from young people especially. It is not the quantity of food which enters the stomach, which regulates the supply of blood to the system, but the quantity of food which is digested and subsequently converted into blood. If the requirements of the system are greater in adolescence than in maturity, there is the more necessity that these requirements should be speedily and easily supplied; and hence the necessity for that food which is shown by facts and experience to be abundantly rich in nutriment, and most readily digested. The effect of flesh, and particularly the fat, is to retard the digestive process, whilst farinaceous food is especially easy of digestion. In the first building-up the body, at the period to which Dr. DAVIDSON here alludes, it must be most essential to its health and to the condition of body which succeeds it, that it should be built with materials such as form the most substantial muscle, and the most vigorous nerve. It is not enough that a large quantity of blood be produced, it should be pure blood—a healthy vital fluid. Now, it is almost universally acknowledged, and we believe, even among medical men, that vegetable food will produce the purest blood; or why does the man who will eat sheep, lambs, and oxen, refuse to eat dogs and cats? we know that his reason is, that these animals eat flesh, and consequently, their blood and flesh is less pure than that of herbivorous animals. The Chinese, it is true, will eat cats and dogs, but then they take care to feed them on vegetable food. Again, we know that the carcass of the cat and of the dog decompose so much sooner than that of the lamb, or sheep; and for the reason, that the blood formed from flesh, containing more inflammatory elements than that made from vegetable food, their flesh is less substantial, and consequently yields more rapidly to the influence of oxygen. The consequence of impure blood can well be traced to feverish excitement; this acts upon the passions, which in youth commonly need no such incentive; and to this mistaken habit of gradually initiating children to the unnatural diet of flesh meat, may be traced, to a great extent, that wide-spread depravity which so insidiously undermines the constitutions of millions of our race, and brings on death before the prime of life is attained; or, where life is retained, frequently renders it but a mere

existence, or death long and tediously prolonged. Such advice, therefore, should be received as the result of insufficient attention to the serious consequences which it involves.

OUR FIRST FOOD.

"An Inquirer after Truth" asks whether the fact that a child first partakes of its mother's milk does not prove that man is naturally carnivorous, as milk is animal food? If our correspondent had consulted the habits of herbivorous animals, he would have had his inquiry answered at once. The distinctions, "herbivorous," "carnivorous," and "granivorous," cease to have any meaning, if the first food of the young of the animals is to be regarded as the guide, instead of the food of their maturity. The botanist never decides upon the character of the plant from its first germ, but from its blossoms and fruit, because he would find it exceedingly difficult to distinguish many species when young, which, when matured, become very different from each other; and if naturalists were to adopt this method of distinguishing the characters of animals before their real characters become developed, science would be a very childish thing. That milk is natural for the young of man and many other animals, is undoubted; man, when in infancy, is similar, though less independent than the young of many other animals; in fact, he is really, except in the possession of the germs of future mental development, nothing but an animal, and in this condition it is very natural that he should partake of food of an animal nature, although *very different in its structure* from the flesh consumed by the carnivora; but, as the child grows into a *human being*, he becomes subject to human intellect and reason; and thus his food should become regulated by these, as well as his natural instincts; and if these be attended to, he discovers that fruit, vegetables, and farinaceous substances are best adapted for his development as a physical, intellectual, and moral being, and in no respect as a "carnivorous animal."

ANIMAL AND HUMAN MILK.

The above Inquirer asks, whether there is anything more hurtful in animal than in human milk? There can be no doubt but that human milk is best adapted for the human infant, and animal milk for the young of the animal to which it belongs, and that all exchanges from one creature to another in this respect, though in some cases thought necessary, are at considerable disadvantage to the operations of nature, and would never be resorted to in an orderly and healthy condition of life. We cannot, however, at once

"To pure perfection rise,"

and what is unnatural and hurtful must be avoided as much as possible, but never allowed to interfere with true principles as far as they can be practised with advantage and benefit under the present arrangements of society. To persevere in doing right up to our present power or capability, is the surer means of arriving at that more complete condition of life, when doing right will be the easiest, as it always is the best.

OCCUPATION AND DIET.

An inquirer puts the following question:—"Should not all those who consider their employment of somewhat an unhealthy character, be allowed to partake of a diet of a more 'nourishing' description; or is it to be inferred that such persons should subsist upon, if possible, a more simple diet than those more favourably circumstanced." We cannot find a diet that is of a "more nourishing description" than simple farinaceous food, vegetables, and fruits. This is far more nourishing than any of the stimulating productions of the flesh of animals; and if the occupation be unfavourable to health, there is the more necessity that the food should be that which is favourable. Persons thus circumstanced, are always benefitted by adopting right practices in the degree in which they are in freedom to do so. We do not consider that departure from healthy conduct in one respect, is any reasonable plea for departure in any other respect, but renders rectitude the more necessary, as far as it is possible to observe it. Man is always thus prone to

make a plea of the peculiar circumstances in which he is placed, for indulging in habits which his convictions oftentimes condemn; but it should be understood, that this plea is but the result of the deceptive and delusive character of those habits, which have gained an ascendancy over him, by his yielding to the temptations they present, and that though it requires determination of purpose to conquer them, they will, if resisted, soon lose their influence over him.

KEEPING PIGS.

For the want of more information on the subject, it frequently happens that some of our best works on rural economy lay particular stress on pig-keeping, as essential to the success of the cottager. Even our able cotemporary, the *Cottage Gardener*, falls into this error. "We must now turn to the pig, for this may in general be termed one of the main-stays of the cottager. Here, again, cleanliness is as desirable as in the case of the cow, although some persons have fancied that because the pig's habits are naturally dirty, cleanliness is averse to health. Those who judge thus, should consider the vast difference that exists between this animal in a wild state and beneath the hand of man. In the former case, it has liberty to make its bed or lair in a fresh place daily; in the latter, it is frequently compelled to lie on the same bed with its accumulated filth for many days together, and that, too, in the confined space of a few feet." The first sentence is what we decidedly object to, as a well-meant but pernicious remark. It frequently happens, that a cottager will spend several shillings a week in order to fatten his pig, whilst his children are hungry and ill-clothed, and the diseases caused by the unnatural position above described, are commonly communicated to these ill-fed and ill-clad victims of ignorance and grossness. The measles, the scurvy, and many other skin diseases, besides fevers and bilious disorders, with the common accompaniment of sick-head-ache, are the almost necessary consequences of this unnatural practice. The profits of pig-feeding, too, frequently talked of, are *never proved*! The quantity of manure produced is frequently made an apology for this disgusting and health-destroying practice; but what manure is obtained from the animal which is not first given to it in food? Does it not, in fact, all along decrease the amount of raw material by constant respiration? Professor LAWES says:—"In all cases where artificial food is employed, or where the consumption of food is not attended with profit, it is better to restore the superabundance of green crops directly to the soil for the after growth of corn, than to pass it through the stomachs of animals. *There is no magical property in the black mass called dung, which does not exist in the food*, and the passage of straw or turnips through the stomach of an animal so far from adding to the quality of these substances used as manure, abstracts a large proportion of their valuable elements."

ECONOMY OF PIG-FEEDING.

The "economy of pig-feeding" is well illustrated in the *Products of the Vegetable Kingdom versus the Flesh of Animals as Food*.—"Perhaps a more familiar way of illustrating this waste of substance in the circuitous, secondary process of seeking nourishment from the flesh of animals, will be seen in the procedure in producing and eating pork. It is found by experience in America, that individuals, as well as certain savage tribes, can subsist upon 2 lb. of pork per day, without any other food; and that one quart of Indian corn per day, alone, is sufficient for the support of the body. Now, in the process of fattening pigs, 15 bushels of Indian corn are found necessary to fatten a pig producing 200 lb. of pork. This 200 lb. of pork, at 2 lb. per day, will, therefore, supply food to the full grown man for 100 days; whilst the 15 bushels, or 480 quarts of Indian corn, would supply him with food for 480 days. The pig-feeder, therefore, gives his time and attention to the fattening of an animal, and having used, in doing this, an amount of food containing the four required ingredients for the wants of the body sufficient to have maintained his health and strength 480 days, most unphilosophically obtains, as the return for his outlay and attention, as much

of two of these, as will enable him to live only 100 days. On applying the chemical calculation to these facts, taking the pork at 6d. per lb., and 25 per cent. of solid matter, two-thirds of which will be fat and one-third lean (equal to 8½ per cent. of the flesh-forming principle), the cost, at this rate, of 100 lb. of the blood and flesh of the body formed from pork, will be £30; whilst the same amount could be obtained from Indian corn, taking it at 26s. per quarter, and 10 per cent. of the flesh-forming principle,* for £2 14s. 2d.; and allowing 10 lb. for the bones of the pig, the 190 lb. of consumable matter will supply under 16 lb. of this principle, whilst the 480 quarts of Indian corn, at 1½ lb. per quart, will produce 72 lb., or more than 4½ times as much." But the difference in cost of sustaining the body on pork and on farinaceous food, important as it is in an economical point of view, is, in our estimation, of far less importance than the difference in relation to the effects produced. We believe, fond as some of our peasantry may, by habit, have become of the flesh of swine, they would be sorry to be compelled to live upon 2 lbs. of it daily, without anything else; whilst the quart of meal would be sufficient to make 7 or 8 lbs. of excellent porridge, or 2½ lbs. of bread—"the staff of life." Of course, oats, peas, or wheat would bear a similar comparison; whilst the use of these substances would promote health, but pig-keeping and pig-eating tend very much to destroy it, and to destroy with it that domestic cleanliness and comfort, around the "Cottage Homes of England," which the cultivation of fruits and vegetables would tend to promote. Indeed, looking at the use of swine's flesh, as identified with the positive amount of physical evil and disease that can be directly traced to it, we cannot but be forcibly impressed with the wise abhorrence of the late Dr. ADAM CLARKE, expressed in his Commentary, upon the denunciations of swine's flesh, as found in the sacred history of the Jews, and, like him, the calm observer will arrive at the conviction and the proofs together, that what was so pointedly cursed under "the law," can never be expected to be a blessing under "the Gospel." The greatest evil of eating swine's flesh, however, is to be found in that gross condition of the blood and humours of the body, which tends, more than anything else, to promote a morbid irritation of the nervous system, and this, indirectly acting on the mind, renders it in bondage to gross passions, which again react on the nervous system, producing an exhibition of carnality and sensualism which is destructive of virtue, and is a bar to moral, intellectual, and domestic improvement. It will be to little purpose, then, that the *Cottage Gardener*, or any other benevolently disposed publication, strive to promote intelligence and virtue, if, at the same time, it encourage those very practices which are really the greatest impediments to the attainment of its generous purposes.

THE EVILS OF FLESH DIET.

We are asked—"Is it not possible that the evils which are attributed to meat may arise from eating other hurtful things, or in eating our food too hot and too quickly?" We do not know what other evils our correspondent alludes to; but it is quite certain that, however many evils may arise from "other hurtful things, hot food" and rapid deglutition or swallowing, there are evils arising from eating flesh which are quite independent and distinct from those produced by other causes, whilst they are conducive to these causes: the exciting character of any kind of animal food, tends to fast eating, and a single glance at the ravenous wolf, tiger, or lion, whilst feeding, will show that this is the case. The herbivorous horse, cow, sheep, and other animals, are *slow feeding* animals, and exhibit none of that ravenousness for which the carnivora is so famous. These facts show that vegetable diet is most conducive to the formation of those habits which our correspondent regards as essential to health in other respects. Hot food is at all times easily avoided, and is seldom, we believe, indulged in by Vegetarians, as their healthful appetites require no such unnatural and dangerous alternative to increase the zest which always accompanies natural habits.

* Given as 10·93 in the lowest estimates.

SUDDEN CHANGE OF DIET.

In reply to an invitation to become a member of the Vegetarian Society, G. H. B. says:—"I have given your kind invitation my serious consideration, and must, for the present at least, decline to be enrolled a member of your society. I very much approve of a strictly vegetable diet, as being the only food proper for the physical nature of man, but I am anxious to retain my free will for a longer period of probation, as I am not quite determined whether man (or any other animal in fact) will bear a sudden alteration of diet, in disease as well as health, with impunity." A belief in the propriety of a sudden change of diet, is by no means necessary, in order to become a consistent member of the Vegetarian Society, as we believe that all scientific supporters of the Vegetarian principle deprecate a sudden change from extreme indulgence in a highly seasoned flesh-diet to the most simple forms of vegetable aliment. The various degrees existing between these two points being so happily provided, it is easy totally to abstain from flesh diet, and yet obtain aliment which is much less removed from the previous diet than is supposed necessary; and thus, the effect of sudden transitions is prevented: for an explanation of this, we refer to "Vegetarianism: its Principle, Theory, and Practice," *Vegetarian Messenger*, vol. i., p. 2. The ability to make a sudden change of habit, depends very much on the faith which is reposed in the principle, and the moral courage and strength of purpose of the individual. The first few weeks of making the experiment is commonly the most critical period. Nothing is so deceptive as the feelings and appetites which have been nurtured into morbid sensibility by carnivorous indulgences; and no one, in making the experiment, should be discouraged at a few unfavourable symptoms; which, whether of apparent weakness or exhaustion, or any other kind, are just as likely to be imaginary as real, where there is not confidence in the principle of the diet; and these sensations, where real, are generally but the sure sign of dyspepsia, or a previously unnatural and excited system, craving its wonted stimulant—the evidence that the system had learned to depend upon "that which is not bread," instead of proper food. But these feelings cease when the body becomes accustomed to more natural aliment (the progress being accelerated, if judiciously treated medicinally at the same time), and are almost unknown to established practitioners of Vegetarian diet. It is wrong to suppose that changes of diet are effected only with difficulty, except it be to those who are destitute of that self-government which all men who wish to possess "free will" ought to secure, as this consists in the power to regulate our lives by principle rather than appetite—by truth rather than custom—by conviction rather than expediency.

THE BENEVOLENT IDEA.

W. M. remarks:—"One consideration weighs very much with me—it indeed appears to be the leading idea on which the Vegetarian system bases itself—the benevolent idea. This aspect cannot be, I think, too often impressed upon your readers; deprive it of this idea, and all the arguments drawn from physiology would not have half their effect. This is its grand characteristic; its most beautiful feature. I hope this will be continuously dwelt upon; for, notwithstanding the opposition of those who speak of 'sickly sentimentalism,' this must finally conquer." We concur in the remarks of our esteemed correspondent, and thank him for the encouragement offered in this direction. The cry of "sickly sentimentalism" is only raised by those who have no better defence for slaughter, cruelty, and wrong. It is one of those feeble palliatives of selfishness, which are easily overcome by a manly declaration of benevolent and humane principles. Sentimentality of this character seems only to be sickly to those whose stomachs are disordered, and whose opinions are warped by the practice which it opposes.

PRINCIPLE AND INTEREST.

J. O. says:—"I have, for several years past, been nearly a total abstainer from animal food, and possibly may shortly

be quite so. But still, there are several reasons why I should not publicly declare myself as such, as several engaged in the supply of that article are amongst my best supporters; still I wish your cause the best success." Our correspondent is evidently labouring under the mistake, so common among mankind, that the interests of trade, or external requirements, are of greater importance than individual adherence to principle, or that the former are incompatible with the latter. This is a most fatal error in the social views and arrangements of society; and the more its operations are submitted to, the longer will the difficulties complained of impede the progress of truth. The existence of this error is the result of too little faith in the protective character of truth. A man never yet was really injured by consistency of conduct. If, for a time, friends may have forsaken him and withheld their support, more constant friends have unexpectedly come forward, and even external advantages have been increased. Instances of this kind are numerous in the lives of all men of principle and consistency of conduct; so that the fear of worldly loss in such case is but a bugbear, and can only frighten those who have yet to learn the advantages which invariably accrue from an undeviating perseverance in straightforward, manly conduct. Such a course is sure of its own reward, which is the universal confidence, esteem, and support of all those whose good opinion and aid are worth securing. But, if it were not so; if adherence to principle resulted in outward ruin, which is seldom the case for any length of time, the satisfaction of having performed one's duty is far greater than that of successful competence purchased at the expense of consistency and truth.

ANIMALCULA IN VEGETABLES.

Vegetarianism is being constantly called into prominence, by notices from learned but mistaken authorities. The talented author of the recent work entitled, *Antediluvian History*, seems to have gone somewhat out of his way to notice the Vegetarian principle. In a foot note, he gives a quotation from Dr. PEE SMITH, which alludes to ignorant dreamers, who think that animal life can be sustained on a purely vegetable diet, seeing that in every leaf, or root, or fruit, which such feed upon, are put to death myriads of living creatures. Now, we simply take the negative of this gratuitous assertion, though made by a learned authority, and throw the burden of proof on those who believe it. That decayed leaves, fruits, and roots, when they cease to be proper receptacles of the divine vitality, present to microscopic inspection, myriads of living creatures, we admit; but beg to state that Vegetarians do not feed upon such, but on fresh-gathered, well-cleaned and dressed fruits, roots, and seed.—J. B.

DIET FOR THE DYSPEPTIC.

Nothing is more common than the recommendation of animal food by medical men as the proper diet for the dyspeptic; and, numerous, indeed, are the cases in which this advice is perseveringly followed for years, with no other result than an increase of the malady it professes to avoid or to cure. The writer of an article on dyspepsia in the *People's Medical Journal*, falls into this same blunder:—"Animal food, which is light and easy of digestion, should form the basis of the nutriment; it should consist only of one dish, taken at the mid-day meal. Mutton is preferable to other meats; it is more easily digested, and offers greater nourishment; beef is not so soluble, though scarcely less nutritive; broiling is the best, nay, the only mode in which a chop or steak should be cooked for an invalid: cold meat, and meat prepared a second time, as hashes, stews and made dishes, are improper. Vegetables must be used sparingly, if at all; whenever there is flatulence or acidity, they must be prohibited; the same remark applies to new bread, sugar, confectionary, and pastry. A small proportion of fluid only, should be taken, so as to prevent the natural juices of the stomach being too much diluted; they should follow, never precede a meal, and should be taken slowly and in small quantity at a time; by custom, we are all so habituated to tea and coffee, that the attempt to remove these beverages from the daily diet

requires some resolution; excess in their use is highly injurious, as they are invariably conjoined with two other objectionable ingredients—sugar and milk; milk, whether in butter, cream, custards, puddings, or cheese invariably disagrees with a dyspeptic stomach." Although some of this advice is good, we object to the "basis of the nutriment" being animal food; because this is based on the mistaken idea that it is more digestible than vegetable food. The latter is commonly supposed to mean cabbages and other green vegetables; whilst those excellent articles of *farinaceous* substances, which are digested with the greatest ease, such as sago, arrow-root, rice, and wheatmeal bread, seem to be forgotten in this advice! We give the following from Dr. BEAUMONT'S tables of digestion, as indicating that *farinaceous*, and not animal food should "form the basis of nutriment" for persons of weak digestion, if food that is "easy of digestion" is to be selected:—

| | H. | M. |
|------------------------------|----|----|
| Rice boiled (soft) | 1 | 0 |
| Sago | 1 | 45 |
| Mutton broiled | 3 | 0 |

We need not further expose the ignorance of such prescriptions, or we could add other facts to do this. There is a dietary designed for dyspeptic patients in a small Vegetarian publication,* which renders further directions on this subject here unnecessary, as that dietary has been found exceedingly efficacious in numerous instances. There are many of bilious temperaments, who adhere most pertinaciously to the pernicious advice of mistaken medical men, on this subject, year after year, some altogether abstaining from Vegetables, and living upon mutton as the "basis" of their food, with white bread; and their complexions remain sallow, their spirits depressed, and their lives miserable. With stomachs in this condition, they can never appreciate the simple luxuries of the fruits of the earth, and life becomes a burden; whereas, by a few weeks' resort to the dietary referred to, a complete change has come over many who have tried the experiment fairly, and all the enjoyments of a new life, of health, vigour, and vivacity, have gradually unfolded themselves to their re-animated sensibilities. It is high time that the truth should be made known on this subject, for the sake of a large class of suffering humanity; and if medical men do not qualify themselves to lead public opinion in this respect, and steadily persevere in doing this, regardless of the appetites of their patients, they will assuredly lose much of the confidence reposed in their advice, inasmuch as the reading and reflective public will speedily be in advance of them.

FOOD FOR LABOURIOUS OCCUPATION.

Dr. DAVIDSON says, in his *Treatise on Diet*:—"Persons engaged in laborious occupations can be supported on 40 ounces of solid food daily; two or three ounces additional may in a number of cases, be advantageous, and this quantity will support the stamina of life more effectually, if it contain a fourth or fifth part of animal flesh or other preparation." What, we would ask, is there so important in animal flesh or preparations from animals, which is not to be found in the vegetable or *farinaceous* food from which these are originally formed, and from which their nutritive particles are alone obtained? Merely this: in the use of flesh and fat there are feverish and irritating effects which promote stimulation of the vital organs, because they are foreign to the animal requirements of those organs, and consequently, there is as a result, a tendency to excitement in the nerves and muscular system, which is wearing away the body more rapidly than nature ever intended. This is all that is obtained which cannot be obtained from vegetables at one-twelfth of the cost. This we contend is not what men intend to secure, or what a working man requires. The labour of the latter is amply sufficient to promote fatigue and exhaustion, without the assistance of unnatural stimulants. For a Working man, therefore, to get the impression that it is necessary to spend 4s. 6d. per week in flesh, and, of course, a proportionate amount for his family, is a matter of serious consequence;

* *Penny Vegetarian Cookery.*

because, being in most cases of a limited income, such unnecessary expenditure is in many cases enough to keep him constantly struggling with the difficulties of life, whilst it brings on the infirmities of age sooner than otherwise, and takes away the means by which he might have provided for the "winter of life."

WHAT IS THE BEST FORM OF CARBONACEOUS FOOD?

J. F., after giving us good advice as to how we should advocate Vegetarian principles, says:—"I agree that animal food is not so suitable to the human body in hot weather as in cold. I believe we should be better without it during such times, because it has a tendency to create too much heat in the system—I mean carbon. I also believe that too much carbon in hot weather creates many diseases, and this may easily be ascertained by those who have closely adhered to the science of physiology. But, then, another question arises, if we totally abstain from animal food, and I is this: how are we to do in winter, to obtain a sufficiency of carbon, in order to keep up the living fabric—the human body? If we go to the cabbages, the apples, the turnips, the carrots, the potatoes, and so forth, we shall not find much fat, if any, in them, to give the required heat to the body; in fact, we cannot do without animal food under such situations; if we can, how? and I will try it, in order to prove the thing." We confess ourselves rather amused at the simplicity of many of the questions put to us, but as it is probable they originate from want of proper, or very limited information, and information such as may be useful to many of our readers, even in the present advanced state of science; we do not hesitate to meet such questions as, to the minds of others, can in any way be regarded as reasonable. Our correspondent seems to mistake the febrile effects produced by eating flesh, for the heat-forming principle derived from food; and next to confound carbon and nitrogen. Flesh only produces flesh, and not the carbon of which he speaks, this being derived from the *fat* of flesh, or the carbon of vegetables, in which last it is most abundantly procured. We can best answer one of the present questions by asking another: if vegetable food does not contain carbon, or fattening aliment, where do sheep and oxen obtain their fat from? The fact is, carbon is a large constituent of all vegetables, and particularly of seeds. For the satisfaction of our correspondent, and others similarly placed, we quote the following table from KNIGHT'S *Food of Man*, vol. i., p. 20:—

| 100 lbs. contain | WATER AND NITROGENOUS | | CARBONACEOUS |
|-------------------|-----------------------|-------------|--------------|
| | ASHES. | SECRETIONS. | |
| Wheat | 7 | 23 | 70 |
| Barley | 17 | 14 | 69 |
| Oats | 20 | 11 | 69 |
| Rice | 11 | 3 | 86 |
| Maize | 12 | 7 | 81 |
| Peas | 19 | 29 | 52 |
| Beans | 17 | 31 | 52 |
| Lentils | 19 | 33 | 48 |

Our correspondent should apply his views to common practice: what does a man feed his pig with in the winter time, to keep it warm and to fatten it? Not flesh or other animal food, but *barley meal*, or *peas*, or *beans*! Surely he should learn to feed himself with, at least, equal philosophy with which he feeds his pig! There is no more unfavourable form of aliment than fat for the gastric juice to act upon; whilst the carbonaceous matter of any of these *farinaceous* substances will readily combine with the gastric juice. When fat is taken in considerable quantity, the stomach finds it necessary to introduce bile to assist the gastric juice: hence, bilious headaches, fevers, irritations, and exhibitions of temper; hence, antibilious pills, and a great many other medicines; and hence, a great amount of domestic and social misery; whilst, by taking carbon in the natural form presented by grain and fruit, the very opposite tendencies are found to result. Thus do apparently little things exercise an immense influence over the moral, intellectual, and physical condition of man. Our correspondent's promise to "try the thing," is worthy of imitation, and we have no doubt his experiment, if rightly conducted, will convince him better than anything else.

THE HUMAN STOMACH.

The *Family Tutor* makes the following remarks: "The stomach of man stands truly, between these two classes, of herb-eating animals on the one hand and flesh-eating on the other, thus indicating that he is intended for a mixed diet. We shall find as we proceed further in considering the subject of the structure of the digestive organs in man, that there is nothing to encourage the notion that man lives best on vegetable food alone. The fact is, that man is adapted for very wide limits with regard to food, and there is much evidence to prove, that a due admixture of diet, procured from both animals and plants, is best adapted for the development of his frame, and the healthy performance of all the functions of his body." It is a pity that those who are privileged with the opportunity of instructing the people on subjects of physiology, should be led by their own habits, and the conclusions of partially observant men, to adopt opinions which are totally at variance with natural, scientific, and divine laws. The stomach of man, standing between that of herbivorous and carnivorous animals, only proves that man is a distinct species from either the one or the other, and comparative anatomy would suggest that we look to nature for a similar conformation, and then judge from the natural habits of the animal which we find most like man in its structure. This is a far more rational method, than that of jumping to the conclusion, that because man is neither herbivorous nor carnivorous, he must be omnivorous. Are there no descriptions of food between the grass of the field and the flesh of beasts? The monkey tribe comes nearer in its conformation to man than any other race of animals, and it is well known that in their natural state they live upon farinaceous and saccharine fruits. In this method of comparison and conclusion we are borne out by the methods and opinions of LINNÆUS, CUVIER, MONROD, LAWRENCE, BELL, and in fact by the most celebrated anatomists and naturalists.* And we have no law, natural, scientific, or divine, which leads to the conclusions here arrived at by the *Family Tutor*, whilst we have all these to prove, that in partaking of the flesh of animals, man has departed from the original appointment of his food at creation, and the real organic requirements of his own unperverted nature.

ISOLATION.

C. H. C. says, in reply to an invitation to become a member of the Vegetarian Society, "I have been a Vegetarian for three and a half years, and became one in consequence of a friend sending me a copy of the *Advocate* to laugh at; but as I never ridicule any thing, however much out of the way it may be, without first testing it, I tried Vegetarianism *per se*, on its own merits, and found it worthy; besides being in consonance with my own inclination and views with respect to the murderous tendency of a flesh diet. But I have invariably declined joining the Society, and since adopting this system with respect to diet, I have left every other society of whatsoever sect, creed, or denomination it may be." We believe it to be a great mistake on the part of talented, and often original minds, to suppose that they increase their usefulness by isolation. Although this tendency has its examples in some of the brightest geniuses of our age, we believe it to be rather a defect in their characters than any additional lustre thereto, or any extension to their influence in the world. A great man, by joining in society with his fellow men, does not confine himself to the peculiar, and, it may be, to his extensive mind, the "circumscribed limits of a sect or party;" but he may go with that sect, party, or society, as far as it goes, whilst his vigorous cooperation would do, perhaps, more than any thing else to widen and extend the opinions of those with whom he would thus come in contact. It frequently happens that men attach some exclusive notion to a society, as if it were fixed, and could never widen or extend its views or opinions, and could never be influenced to do so. This we conceive to be their great error. A society as a whole, may be more difficult to move than a single individual, but when it does move, the achievement is far greater. It should be remembered that

* *Vegetarian Messenger*, vol. i., page 19

a society is simply a collection of individuals, and that if we would improve the society, we have nothing to do but to legitimately and candidly influence by our example, persuasion, and argument, each individual of which the society is composed; and the question arises, how is this to be done? By shutting ourselves up in our own homes, and refusing to join all society, or by joining heartily and zealously with every benevolent movement, so far as time and means will allow, and exerting upon these that widening, or deepening influence which superior intellect may perceive to be desirable? We have frequently seen a whole society moved into greater liberality and usefulness by the zealous and well directed efforts of a single individual. Where then is the excuse for isolation? The fact is a society becomes just what its most active members choose to make it. We believe that we are in this paper speaking to men who will not be offended if we speak what we humbly conceive to be the truth. We cannot pay them a higher compliment than to believe that they will receive in charity and kindness of feeling, the suggestion which we are about to give, which is this: that each one in the position we have described, ask himself, candidly, whether there is not a little of the pride of genius, or of intellect, attached to this system of isolation, which he adopts? Let them not deceive themselves in this matter. There is no greater source of delight to the tempter, than to make a great genius—a powerful advocate of truth it may be,—proud of his genius and his ability; and if he can by these means induce him to abridge his sphere of usefulness, his end is attained, and the progress of truth in the world is so far impeded. We feel confident we speak to those who will apprehend our meaning, and who will not place upon the shoulders of others, that, which is so plainly intended to be applied to themselves, for their own good, and for the benefit of society at large.

VEGETARIAN PRACTICE.

A Correspondent of the *Advertiser*, styling himself "a friend," says:—"I have thought the subject of Vegetarianism over carefully, and must say it is entirely impracticable in very cold climates, and quite as much so in our own, without subverting the whole routine of cookery, to which all are used in general, and the *Vegetarians in particular*. Are they aware (if not they ought to be) that the butter, cheese, and eggs they use, and that liberally, every meal, would be quite unattainable, even by the middle classes, if it were not for the consumption of animal food. If cheese and butter, and of course milk, must be produced, and the cows be not killed when dry and past calving, we must have thousands of cows wandering about eating up the produce of the land. Of course it is easy to see from this position of affairs, that there is no alternative but either to kill old cows to make room for milkers, or have no supply of milk, butter, cream, and cheese for a thousandth part of our dense population. I have kept hens on the Vegetarian principle, and therefore know the result practically. For the first year, five hens yielded about 120 eggs per month; the second year they did not average more than 20; and, in the winter, none at all; and I question if, in the third or fourth year, they would produce sufficient to propagate their own species. It is well known that, after a certain time, a cow, under no circumstances, will yield milk; therefore, if it must not be killed either by the farmer or the butcher, it remains on hand, and so with the whole lot, till all is eaten up, and the land cannot produce either milk, cream, butter, or cheese. So here we are, as the Americans would say, "in a fix," and how to get out of it I don't know, except by foregoing the luxury and nutrition of the above-named beneficial commodities, which, I opine, would make sad work with the cuisine of the Vegetarians." "A Friend" has raised a difficulty which does not exist in complete Vegetarian practice. The Vegetarian principle is that of subsisting on "Fruits and Farinacea," together with the other vegetable productions; and when a popular taste has been sufficiently created to insure success, it is probable that much of the land which is now used for producing milk, cream, butter, cheese, eggs, &c., will be appropriated to the growth of fruits, vegetables,

and corn, in all their variety and abundance; so that the ancient description of meat, "the herb bearing seed and the fruit-tree yielding fruit," (*Genesis* i. 29) may be again adopted as the best, most abundant, economical, and healthful for our population. If the produce of a cow fed on one acre of land be compared with the produce of the same quantity of land in the form of fruit, vegetables, and farinaceous substances, it will be seen that such a change is highly favourable to economy. It will probably be a work of great time to change popular taste; and it is therefore considered, by some Vegetarians, better to begin the change by abstaining from the flesh of animals first; and then, if people choose, they can carry out the Vegetarian principle in its more complete sense or not; or they can either gradually, or at once, subsist entirely upon the direct productions of the soil. It is, however, necessary to observe that, for the present, it is best that each individual should judge for himself, as to how far he should apply the Vegetarian principle to his own life. All that the Vegetarian society asks is, "abstinence from the flesh of animals" as a guarantee of sympathy with the benevolent objects of the society, and every member is left at full liberty to enjoy his own opinion and practice, in relation to the degree in which he carries out this principle, in relation to other animal substances. We must not judge of the carrying out of any principle by the present appearances of things, and condition of the world. It might have been said, fifteen years ago, that it was impossible that the trade and commerce of this country could have increased at the enormous ratio that it has, since that period; but the Penny Postage came into operation, and effected a complete revolution in the facilities of intercourse. The Electric Telegraph has also contributed its unexpected aid in the same direction; so that the people of one period cannot judge for those of succeeding periods: for what appears impracticable now, becomes, presently, a stern and active reality, before our wondering eyes. Moral and social progress is no less remarkable than scientific phenomena: if the great principle of Christianity—that of doing unto others as we would be done by—were to be carried out at once, we should meet with many difficulties in the present arrangements of trade; indeed, it is not at all an uncommon thing to hear commercial men contend for the impracticability of this sublime doctrine; but shall we doubt the value and importance of the precept, because of the imperfect manner in which it is now carried out? Or would it not better become us to carry it out as far as our present ability will allow, believing that in doing this we shall be gradually removing the obstacles which prevent the most complete realization of Christianity in the world? It is in this way I would humbly suggest to "a Friend" the practical development of the Vegetarian principle; let flesh-eating be superseded by a modified diet of animal secretions and vegetable productions, if preferred, and then it will be easy to make a further transition whenever it is seen desirable, or the progress of science, the teachings of experience, and the silent, but powerful workings of conviction shall render it necessary or advisable; and when this is the case, the abundance of fruits and other productions of a more enlightened and extensive horticulture, will render the exchange of these for animal secretions, an agreeable step in the progress of domestic and rural economy.—H. S.

COD-LIVER OIL.

So atrocious is the quackery expressed by these three words, that we hesitated for some time before we could reconcile ourselves to disfigure our pages with them. And our apology to our readers for doing so is, our desire to answer the simplest question, when we can believe that we are beneficially influencing the public mind in any degree. J. F. asks, "what would you recommend delicate people to take in order to keep up animal heat, if they are not to have fat or 'cod-liver oil.'" The latter is acknowledged, and more recommended by the medical profession, than any other thing of which I am acquainted. A very earned medical gentleman, residing in our village, told me

the other day, when talking about cod-liver oil being the best for producing animal heat in delicate persons:—"It is acknowledged by the medical profession, both in Cambridge, Dublin, and Edinburgh, that most delicate people require more animal heat in winter, and that cod-liver oil answers the best for such cases." Now, you see this cod-liver oil is obtained through the destruction of life, and if we were to become Vegetarians, what a large number of delicate persons would die annually! Some have been perfectly cured by the use of it." It is really amusing, though painful, to see those very men, who, above all others, profess to condemn quackery, patronizing one of its most abominable forms. We have been privately assured by a traveller, who supplies the chemist for a wholesale house in London, that the article which is generally vended, even by "respectable chemists," as "cod-liver oil," is no such thing, but that it is a manufactured article sold under that name. For a reply to the question, as to how to supply the system with animal heat-principle, we refer to the *Vegetarian Controversialist*, p. 14, where it will be found that the various cereal grains supply a large proportion of this principle; and this can be easily modified by cookery, to suit the most delicate case. Were the supposition of J. F. to be realized, and all were to become Vegetarians, the probability is, that this, among many other quackeries, would soon cease to have an existence; for they would be superseded by a more healthful condition of both body and mind. This is an opinion, the truth of which, many medical men have acknowledged, and which we believe all unprejudiced members of the faculty will candidly subscribe to.

BACON FOR DYSPEPTICS.

Dr. A. COMBE, however, states that he has known very fat fried bacon digested with ease at breakfast, when even a small potato would have disordered the stomach. Besides this, there are many other facts connected with the history of bacon, which illustrates its easy digestibility in particular cases. A certain species of highly-spiced bacon-ham is said to have cured many persons of dyspepsia, when cut into very thin slices, fried, and taken to breakfast. Although it be readily admitted that there are some individuals, with weak digestive organs, who can assimilate fat pork or bacon without much inconvenience; yet a more satisfactory explanation of the majority of the cases alluded to, may be given upon the facts, that a small portion only of the article is swallowed; that it is *highly spiced*; that a stimulating empyreumatic oil is generated during the cookery, and that the latter, in conjunction with the spices, occasions the flow of a greater quantity of gastric juice—Dr. DAVINSON'S *Treatise on Diet*. It is not the bacon, therefore, that cures indigestion, but the vegetable spices taken with it, after a great portion of its deleterious substance has been evaporated by cooking. Who shall say but a better effect would be produced, if even the small portion of bacon employed were dispensed with altogether; and what are called the *spices*, applied as the remedial agent, along with food from the vegetable kingdom. Indeed; this is a principle of treatment that has rapidly restored many dyspeptic patients to health; and is the sound course to proceed upon, where, in addition to correct principles of diet, medical aid is also advisable.

IMPRUDENCE OF STOCK FEEDING.

I can say feelingly with Mr. DAVIS, my own experience in farming has taught me, that dependence on stock-keeping is carried to a most imprudent extent! an extent involving all the risk and loss consequent on any excessive investment of capital in a particular product; whether corn, cattle, cotton, shoes, or hats. *Gardener's Chronicle*, March 22, 1851. Thus, the farmers themselves, although still realizing a large price for flesh, are discovering that stock-feeding is not that profitable pursuit it was once thought to be. The next step in the progress of enlightenment will probably be, to discover that it is not profitable at all, nor can it, in the very economy of the process, ever become productive of benefit to either producer or consumer, when compared with the common sense way of directly living upon vegetable productions.

THE PUBLIC ADVOCACY OF VEGETARIAN PRINCIPLES.

The Morning Chronicle of August 4th, 1851, in a leading article on the late Vegetarian Soiree at the Freemason's Hall, after attributing to the good statesmanship of Sir ROBERT PEEL the credit of what would otherwise have been referable to public agitation, and thus of saving the public from an over-estimate of the power of platform orators, and, consequently, from placing confidence in the success of the peace and temperance movements, says:—"Thanks to the exertions of the press, Englishmen are blind neither to the one-sidedness of the Liverpool financiers, nor to the fallacies of the peace-people; nor are they yet persuaded that temperance is the same thing with placing the taboo on the process of fermentation. The Vegetarians, or anti-meat-men, are therefore too late in the field. The new society will not seriously pervert the public intelligence. But their proceedings, which are recorded in another part of our impression, may be profitably studied, not only for their intrinsic absurdity, but because they exhibit the hopes which the partizans of the veriest chimera have imbibed through the recent successes of the platform system." With all due deference to the writer of these remarks, and without wishing in any way to undervalue the power of the press, we must say, we see no very great distinction between the two modes of advocacy. There may be as much credit due to the platform as to the press, for the great enlightenment and liberality for which he thanks the press alone. These two modes of advocacy are almost inseparable from each other, as the columns of every newspaper amply testify. We are not surprised, however, at the subject being thus introduced; and the very classification of movements, which is admitted, and the place assigned to "the new society," among the recognized movements of the day, the temperance and the peace agitations, shows that, though hinted at as the "veriest chimera," it still holds a noticeable position in the world; and when it is known that this title has been awarded to almost every ultimately successful movement, on its first appearance, we have no reason to take anything but encouragement from the remark. The mistake committed by the writer, however, is in supposing that the hopes of Vegetarians are based on the recent successes of the platform system. The Vegetarian movement, happily, has a more ancient origin than is here supposed, and, although it may be new to some, who are so absorbed in the present as to have but little time to refer to the past, we may say that our hopes of success are not only based on a conviction of the truth of our principles, but that even for the success of the public advocacy of the system, we can refer back to the time of PYTHAGORAS, who, it is said, converted 2,000 people to his Vegetarian principles by one oration. Surely there is nothing more legitimate than this method of advocacy, especially as the principles thus advocated are fully open to the remarks of the public and the press. We naturally expected from these introductory observations, on the part of the *Chronicle*, that the practised pen of a daily public writer would have adduced something in proof of the position assumed; and, surely, if it were "a chimera," or an "intrinsic absurdity," the subject has fallen into just the right hands to prove it such. When, however, we find that more than a column of such writing is presented without approaching such proof, further than to "deem it unnecessary to point out the slender thread of rationality which runs through the theory of Vegetarianism," we feel justified in coming to the conclusion, that the reason it is not done, is the best of all reasons; viz., just that which is stated by the intelligent editor of the *Family Herald*, who says, speaking of Vegetarians, "What, can we not argue them down? No, you cannot." We maintain, therefore, the right of public advocacy on the platform, as well as by the press; and we can safely trust to the indestructibility of the truth we advocate, to secure it a firm resting place in the minds of all reflective men, and a successful appreciation among the intelligent and the well disposed.

THE CRIMINALITY OF EATING FLESH.

The editor of the *Morning Chronicle*, like most men, when first struck with the force of Vegetarian arguments, and the inconsistency of slaughter with the humane and kindly part of our nature, falls into the error of supposing that it is the object of the Vegetarian Society to show the criminality of the present practices of society; he says:—"MR. JOSEPH BROTHERTON, M.P., MR. SIMPSON, MR. METCALFE, and MR. DE WOLFE—rather a singular appellation, all things considered—are, it seems, at the head of an organized association, whose mission is to teach the criminality of eating flesh-meat." To prevent any misconception, we most unhesitatingly deny that this is the object of the Vegetarian society; and we do not think it is that of any of its advocates. There is a great difference between advocating a new practice, and condemning those as criminal who adhere to an opposite custom. What we claim for the Vegetarian practice is, that it is the natural system of diet, and thus, *superior* to the custom which has obtained in the world; and hence, that it is adapted for, and conducive to a more complete humanity—to a higher civilization—a greater perfection of human nature. Nay, even if it were contended that flesh-meat is admissible for man, as a perverted, fallen creature, we still contend that fruit, farinaceous, and vegetable diet is infinitely *better*, because it tends, in its degree, when adopted for this end, to prepare for the reception of that Christian Spirit which can alone redeem man from his fallen condition. This practice, in its way, constitutes a return to primal ordinations, tends to soothe and to calm the mind and spirit, and to fit its adherents for a more complete appreciation of the duties and felicities of life. It is no new theory, this disciplining the mind through the bodily senses. MOSES adopted it, and so did the prophets; CHRIST also, and, after him, the early apostles. And, whilst we do not wonder at the secret, and, sometimes, almost unthought-of workings of conscience, whenever this subject is introduced, leading to the idea in relation to the criminality of flesh-eating, we wish it to be distinctly understood, that we leave each individual's conscience to its own appointed work, and never, for one moment, condemn that in others which their own convictions will justify, as was most emphatically stated in the speech of the President of the Society.

ON WHAT DOES THE WELL-BEING OF MANKIND DEPEND?

The *Chronicle* pursues its criticism:—"Of course, they are literally persuaded that the well-being of mankind depends on their success. 'Going through the various panaceas for the regeneration of society—the Peace movement, the Education movement, and others—he (MR. BROTHERTON) finally declared that the eating and drinking reformation was the foundation of all the good which these several efforts had in view.' What wonder, then, that the Vegetarians are prepared to give us warrant for their principles out of Scripture and the writings of the best authors? Theology, ethics, statistics, anatomy, physiology, and pathology, are all laid under tribute for proofs." It is a mistake to suppose that Vegetarians are so one-sided and short-sighted, as to think that the well-being of society depends upon them individually, or that their efforts are all that are applicable to this great purpose. They maintain that

"There is a Providence which shapes our ends,
Rough hew them as we may;"

and all that man can do, is to make the best of the ability which he receives from his Creator, and apply it with diligence, leaving the result in the hands of the Great Ruler of events, who, whenever the time arrives, and man is sufficiently prepared, promotes truth in the world in a transcendently more effective way than human conception could devise. The peace movement is a happy illustration of this: it was carried on for many years by a few Friends and others who were peaceably disposed; it gradually grew into a recognized movement; continental congresses were held, and laughed at by the *Times* and other great authorities; but our own country is at the present moment enjoying such an extensive intercourse with all the principal nations of the earth, as to prove that what was

brought into existence in feebleness, by the Friends and a few other peacemakers, has become the adopted child of royalty; and, as "blessed are the peace-makers" was pronounced by the King of Kings, there is every reason to believe that the movement, in its maturity, will result in abundant success. But whilst the peace of the world never did depend upon the few who commenced this movement, it must be evident that they were, under Providence, its legitimate originators; and the movement has not been despicable at any time any more than *now*, owing to the lowliness of its origin, for it was in this small way that even Christianity itself commenced. Although, therefore, the welfare of mankind, and the success of good principles, may be essentially promoted by the advocacy of earnest men, it would be arrogance in them to ascribe to themselves what alone belongs to a superior power. This we believe is acknowledged by all Vegetarians; and Mr. BROTHERTON, in showing the reformation in eating and drinking to be at the foundation of the well-being of society, was inculcating the idea of a superior well-being to what is at present attained, in which peace and other good things will be included and established; not merely by royal authority or the restraints of law, but by the development of the inherent principle of love to man, which is only secured individually, by a correct discipline—a discipline which it is believed this reformation is admirably calculated to promote. This personal reformation, therefore, as a means to the end, is the foundation, whilst the great reformer and "Redeemer of his people," who gave the new commandment "to love one another," is the source on whom the happiness and well-being of society alone depends.

LONGEVITY OF VEGETARIANS.

The *Chronicle* continues:—"These gentlemen undertake to demonstrate that Vegetarians, even when they are aldermen, live longer than other people." The fact is, the Vegetarians simply adduced ocular demonstrations in the ages and experience of those present, and an alderman happened to be one of the number. If they made the attempt, therefore, it was no "vain attempt," for it was supported by the most powerful living evidence, that Vegetarians could attain to a "good old age," and enjoy excellent health, as the facts of the past and present, otherwise, abundantly testify.

"PRINCIPLES NOT MEN."

The *Chronicle* confounds men with principles, by saying:—"They assure us that Vegetarians practise all the virtues more conspicuously than their neighbours, and the virtue of peacefulness in particular, inasmuch as—we commend this specimen of a fallacy to Archbishop WHATELY—"if a man would not be the cause of the murdering of animals, neither would he join in the murdering of his fellow-men." The truth is, Vegetarians make no claim to the superiority here assumed; what they maintain is, that the tendency of their practice is in the direction ascribed; and they leave others to judge of their consistency. We see no objection to submit the sentence quoted to the scrutiny of the logician; as the conscientious abstainer from slaughtering animals, is sure to manifest a true sense of the sacredness of human life.

PROVING TOO MUCH.

The *Chronicle*, in its floundering for want of a substantial argument, says:—"They engage to establish that the human animal was intended by nature and Providence to live upon vegetables, and that, too, in spite of his apparatus of canine teeth; for canine teeth, Mr. SIMPSON argues, prove nothing whatever, being found in the mouth of the ox and the camel. Unfortunately, this last argument would seem to show that the lion is properly graminivorous, and merely eats flesh from perversity. Indeed, so many of the reasons advanced by the Vegetarian orators prove a vast deal too much, that we almost doubt whether they regard this peculiarity as a flaw in logic." The *horse* (not the *ox*) and the camel were the animals instanced, and it was thus Mr. SIMPSON demonstrated that the advocates of a flesh-diet "proved too much," when they argued, from

the statement of man's possessing canine teeth, that he was destined to consume animal food; inasmuch as, by a parity of reasoning, the horse and the camel, universally acknowledged as herbivorous, ought thus to be classed higher in the carnivorous scale, since their canine teeth were more developed than those of man. It is amusing to see, after the concluding sentence here quoted, the following acknowledgement in relation to the opening speech of the evening:—"It is, however, only fair to allow that Mr. BROTHERTON's speech presents a curious and characteristic example of the precisely opposite fault."

THE CHILD'S REASON—"I LIKE IT."

As an instance of the characteristic example above referred to, the *Chronicle* says:—"He (Mr. BROTHERTON) told the assembly that 'he could find no other reason why people indulged in animal food, except that they had been accustomed to it, and that their forefathers had been accustomed to it, and that they liked it.' The first of these reasons, obedience to custom, he elaborately combated, pointing out the extreme folly of doing a thing simply because other people have done it before us. Slavery, duelling, and capital punishment would still exist, he urged, in all their atrocity, if men dared not to be wiser than their forefathers. But the *second* motive which induces men to eat flesh, *that they like it*, Mr. BROTHERTON forgot to notice altogether. If platform-agitators would only ponder the importance of this significant little omission! Men will clamour furiously and madly for war, and will salute its advent with transport, though the price must be paid in suffering, bloodshed, and debt; while the *per contra* can be nothing better than an empty possession, a title, a ribbon, or a star. But then *they like it!* And so, in time of peace, they will have meat suppers—champagne and Strasburgh pies, lobster-salad and bottled porter—though nightmare and dyspepsia peep at them from the other side of the dish; and though gout and apoplexy loom heavily in the distance. But then *they like it*. 'It is their nature too.'" What Mr. BROTHERTON would naturally regard as so childish a reason, as to require no comment, the *Chronicle* has enlarged upon, and thus amply made up the omission. It is true, men do pursue these practices for this childish reason, and lamentable indeed are the consequences! It may also be true that

"It is their nature too,"

if we admit the existence of a "perverted nature;" but had the writer given the context of this quotation, he would have found a reply not very favourable to his own position. The rhyme, though simple and well known, is worth quoting, as showing the genuine feelings of Dr. WATTS, in relation to the encouragement of lamb-like rather than carnivorous dispositions. The beautiful little hymn, we believe, runs thus:

"Let *dogs* delight to bark and bite,
For God hath made them so;
Let *bears* and *lions* growl and fight
For 'tis their nature too:
But, *children*, you should never let
Such angry passions rise;
Your little hands were never made
To tear each others eyes.
Let love through all your actions run,
And all your words be mild,
Live like the blessed virgin's son,
That sweet and lovely child.
His soul was gentle as a *lamb*,
And, as his stature grew,
He grew in favour, both with man,
And God, his Father, too."

And thus it is, in these habits of blindly following appetite and inclination, for no other reason than "I like it," man is carrying out in maturity that which Dr. WATTS so feelingly endeavours to correct in youth; but no one will deny, that the most manly course would be to follow the teachings of philosophy or reason, rather than the leadings of that blind impulse which prompts the child's reason, and the man's excuse—"I like it."

THE ABSTINENCE PRINCIPLE.

The *Morning Advertiser*, in a leading article on the late Vegetarian Soiree in London, tells the amusing story of a JOHN SMITH of Long-acre, whose sign-board, at first, contained the words: "The Best and Cheapest Hats made and sold by JOHN SMITH;" and who submitted the wording of his sign to the criticism of numerous friends, who, one after another, advised the omission of different words, until nothing remained on the sign-board but the word "Hats," and this, afterwards, shared the same fate as the other words; so that, at last, JOHN SMITH had nothing on his sign at all. This anecdote is made to characterize the abstinence movements, as requiring the British public to gradually give up their different articles of food and drink, until, at last, they will be required to live without eating and drinking at all. The tale tends rather to show the absurdity of the ideas attached to these movements by their opponents, than that of the movements themselves. The abstinence principle is simply intended to blot out from our bills of fare, those articles which are injurious or inferior, and to place in their stead those which are wholesome and superior. The Vegetarian practice is by no means an abridgement of our enjoyment in relation to food, but the very reverse; because, from the increased vigour of body produced, healthier appetite is secured, and the ability to enjoy and appreciate a more extensive variety of food is the result. The habits which the abstinence principle leads to, are such as to draw nourishment and rational enjoyment from *simple* and *easily obtained* articles; whilst the habits of the consumers of the flesh of animals are such as to *limit* the means of procuring nourishment and enjoyment to those articles which are *expensive*; for it is seldom that those who consume large quantities of flesh-meat, are able to appreciate the simple luxuries of fruits, farinacea, and vegetables. Had the criticism on JOHN SMITH's sign-board been according to good taste, and with a view to the purposes for which it was required, the result would have been to have simply adopted the modern style: "JOHN SMITH, Hatter;" and these words would have stood out in bold relief, and the sign would have had its intended effect with the public. And so we say with this abstinence principle, by not merely omitting the incongruous words from our bills of fare, but by placing there only those which represent the requirements of nature and good taste, the desired result would be attained in the most complete and satisfactory manner; whilst, to combine the better articles with the old, would be as difficult as the attempt to introduce the modern style into the old quaint sentence as it originally stood. The progress made in sign-boards, and their style of wording, is thus indicative of progress made in other directions; and may be regarded as "signs of the times," which indicate the superseding of old notions by those of taste, judgement, and utility.

THE ARCTIC REGIONS.

The *Morning Advertiser*, after various absurd speculations as to doing without food, and living upon the "empty wind," says:—"But until the discovery has been made of the way in which men may live without meat or drink, it will not be deemed unreasonable if we ask the Vegetarians, whether or not they have ever discovered any insuperable objection to their system of abstaining entirely from the use of animal food? Have they never found out a class of circumstances in which their theory could not be adopted? Shall we tell them of one? Shall we point them to a class of circumstances in which, until people have learnt the valuable art of living without food at all, their principles cannot apply? If men may neither eat flesh, fish, nor fowl—nothing, in a word, but vegetables, what would they do in the Polar regions, where vegetation is unknown, and where puddings and pies are things which not only never have been seen, but not even imagined? Does Mr. BROTHERTON, the member for Sal'ord, mean to tell us, that if circumstances had led him to go on a voyage to the Arctic regions, and he had been wrecked in these desolate latitudes, he would persist in carrying out his principles,

and consequently refuse to partake of animal food in any of its varieties? If so, the speedy result would be, that he himself would become animal food for the hungry bears which prowl about in these bleak and barren localities." A resort to this far off argument, tends to show the difficulty there is in finding a reason nearer home, for eating the flesh of other creatures; and when we adduce facts on this subject which appear to have escaped the observation of the writer, the weakness of this method of treating a practical subject, which Vegetarians have only professed to apply to *civilized* countries, becomes still more apparent. The facts to which we allude are the following: GEORGE COMBE, in his *Constitution of Man*, p. 3, says:—"It is a matter of fact, that arctic regions and torrid zones exist—that a certain kind of moss is most abundant in Lapland in *mid-winter*—that the rein-deer feeds on it, and enjoys high health and vigour in situations where most other animals would die." DR. DAVIDSON, in his *Treatise on Diet*, p. 242, speaking of this Iceland moss, says:—"This vegetable is of great importance in northern countries during periods of scarcity, for it is *very nutritive*, a ton of Iceland moss being estimated as equal to half a ton of wheat." CHARLES KNIGHT, in his *Vegetable Substances used for the Food of Man*, p. iii, says:—"In northern countries the cloud-berry is still more abundant, so much so as to justify the encomium passed on it by the poet, while speaking of these dreary lands:—

'Ever enduring snows, perpetual shades
Of darkness, would congeal the living blood,
Did not the *arctic tract*, spontaneous yield
A cheering purple berry, big with wine.'

In the northern parts of Sweden and Norway, and in Lapland, even to *North Cape*, the cloud-berry grows in such abundance as to be an article of extensive commerce." With these facts before us, how can it be denied that fruits, farinacea, and vegetables are provided in all parts of the world where it is proper for man to live? And a talented writer in the *Medico-Chirurgical Review*, after discussing the subject in two very long and elaborate articles, places, among the conclusions to which he has arrived, the following passage relative to the sustenance of life in these cold regions, upon a vegetable diet:—"That by the substitution of oleaginous for farinaceous constituents, a vegetable diet may be adapted to the sustenance of man even in the *coldest climates* in which he can support life." All these quotations are not from Vegetarians, but from men who support, in other portions of their writings, the mixed diet practice; and we prefer giving evidence of this character to making any further observations of our own. We leave the subject with confidence to the impartial consideration of our readers.

"HARMLESS DELUSIONS."

The way in which such contemporaries as the *Morning Advertiser* avoid arguing the subject, is well shown in the concluding paragraph of the article just referred to:—"To argue with the amiable Vegetarian fanatics, who figured the other evening in the Freemasons' Tavern, would be a waste of time. They have made up their minds not to be convinced. The sanction given by the Saviour to the use of animal food, in the parable of the prodigal son, when the fatted calf was ordered to be brought forth and killed, and also when the fishes, as well as the loaves, were employed by himself to feed the multitude in the wilderness,—would be arguments wasted on this new race of dreamers. Theirs is, after all, one of the most harmless delusions of the day, and we are not sure, even if we could, whether it would be an act of benevolence to convince them of their error." What right the writer has to assume that we have determined not to be convinced, we are at a loss to discover. The great difference between most Vegetarians and himself, probably is this: they have *tried* doing with, as well as without flesh-meat, whilst he has only tried doing with it. Who, therefore, has the greatest claim to being open to conviction? It is by experience that conviction becomes confirmed; and who, we would ask, is most likely to be under a delusion, the man who blindly adheres to one

course, or the man who is willing to follow the advice of the apostle, to "prove all things, and hold fast that which is good." The mere fact of parables and miracles being resorted to, by such a writer as this, both of which were evidently intended for instruction in spiritual things, is an additional evidence of the want of philosophical argument to substantiate the mixed diet practices of society.

"WHOLE HOGS."

There is a peculiar tendency in free and independent writers, to suppose that the promoters of each of the various moral reforms now advocated, claim for each of their favourite theories and movements, the high office of regenerating society. This may result, in some degree, from the common error among speakers on these subjects, of attaching undue importance to the external means employed, or the practical training of those who take up the idea, and, instead of showing that all these movements are but means to the great end of securing the training and education of the people. A writer in Mr. CHARLES DICKENS'S *Household Words*, of August 23, in an article more racy than argumentative or convincing, called "Whole Hogs," says:—"It has been discovered that mankind at large can only be regenerated by a tee-total society, or by a peace society, or by always dining on vegetables. It is to be particularly remarked that either of these certain means of regeneration is utterly defeated, if so much as a hair's-breadth of the tip of either ear of that particular pig be left out of the bargain. Qualify your water with a tea-spoonful of wine or brandy—we beg pardon—alcohol—and there is no virtue in temperance. Maintain a single sentry at the gate of the queen's palace, and it is utterly impossible that you can be peaceful. Stew so much as the bone of a mutton chop in the pot with your vegetables, and you will never make another Eden out of a kitchen garden. You must take the whole hog, sir, and every bristle on him, or you and the rest of mankind will never be regenerated." We do not, however, claim for the Vegetarian Movement what is here attached to the claims of Vegetarians; and we do not remember that any speech at the London Soiree, could be fairly interpreted as asserting that the regeneration of man depended upon the movement to abstain from the flesh of animals. We would rather say, that this step is the necessary result of certain progress made in human advancement. And, as it is a universal law of growth, that, the greater the development, the greater is the force of vitality, until maturity is attained, so, we believe it is in human progress or growth: the more streams there are open for the inflowing and outpouring of practical truth, which is the vitality of all mental and spiritual existence, the more rapid will that progress become. We might just as well, however, attribute to one of the small arteries, the perfection of the human body, as to attribute to any one movement the regeneration of man. The human body, however, could not be completely developed without the small artery, any more than the reformation of human character—the regeneration of mankind—can become complete, when a single principle essential to its growth is inactive and neglected. We do not contend, therefore, that Vegetarianism is the "whole animal," but we believe it to be an essential organ to its completeness; and that, thus, the work of the world's progress would not be so healthy, if this organ or organization did not exist.

CONCESSIONS TO POPULAR TASTE.

There is no greater proof of weakness, either in faith or conviction, than conceding our convictions of duty to the taste of those with whom we may come in contact; and we are surprised that a writer, whose popularity is principally based upon the advocacy of what were at first unpopular principles, should, in the present instance, request the advocates of other good principles to make such concessions as would annihilate all claim to confidence in the principles they profess. The writer in the article above referred to, says:—"If distinguished Vegetarians of all kinds would only allow a little meat, and if distinguished flesh meatarians would only yield a little vegetable; if the former quietly devouring the fruits of the earth to any

extent would admit the possible morality of mashed potatoes with beef, and if the latter would concede a little spinach with gammon * * if all of us, in short, would yield something of our whole and entire animals, it might be very much better in the end both for us and for them." As far as we are concerned, we never deny the morality of those who conscientiously consume flesh-meat with their vegetables; but we may nevertheless suggest what appears to us a more complete morality. We say too, if men would only admit of degrees in the scale of existence, and not exclusively condemn all who do not attain to their peculiar standard, we might all be better for the change. But we believe, that this is not to be attained by any departure from principle on the part of those who hold it. We agree with the conclusion of this article; and it harmonizes completely with the sentiments expressed in the preceding article, viz., that each movement has its appointed work to perform, and that altogether they form one great movement for human elevation. We conclude, therefore, in the words of Mr. CHARLES DICKENS'S periodical:—"After all, my friends and brethren, even the best whole and indivisible hog may be a small fragment of that higher and greater work called education."

THE NORTH AMERICAN INDIANS AND POPULATION.

These wild uncivilized people were mentioned recently, in a letter to the lecturer, at a Vegetarian meeting, as an instance of health, strength, and longevity, although principally subsisting on fish and flesh. We would not be so blind to fact as to assert, that, with great physical exercise, health and strength cannot be attained except on Vegetarian diet; but there is something more than merely physical strength required of us. If we wish to live the restless and roving life of the wild Indian, as a hunter or warrior, and to neglect the cultivation of the peaceful arts and sciences, as well as the moral and religious nature of man, it is quite true we may best do so by living as he does. But, we presume that this is not desirable to the English reader, and as physical health, strength, and longevity are amply secured without the flesh of other animals, may we not safely avail ourselves of the more civilized and peaceful tendency of food which is procured without slaughter or bloodshed? It is a well known fact, that the North American Indians, with all the health and strength attributed to them, are gradually becoming an extinct race. The precise degree in which their flesh-eating habits may tend to circumscribe their extent of population is not readily seen; but this we know, that Ireland, with its scanty potato diet, is teeming with its millions of population; that after peopling the United States with a population almost as large as its own, it still remains with a very small diminution of its own numbers, whilst there is scarcely any inhabitable portion of the world where the "Sons of Erin" cannot be found doing its hard work, and performing an important part in its most noble enterprises for the civilization of mankind. If the North American Indians had been a race adapted for continuous labour, what necessity would there be, to be continually sending for the grain-eating sons of Africa, to perform the labour of the States? As well might we think of yoking a lion and a tiger to the plough, however, as to think of making useful labourers of the North American Indians, or any other entirely flesh-eating race. It is well known, too, that the carnivorous races of animals are never so prolific as the herbivorous and the frugivorous; and it seems clear, that a large consumption of flesh-meat is decidedly Malthusian in its tendency, whilst the immense quantity of land required by such a diet would render a large population impossible; "a nation of hunters," as LIEBIG remarks, "on a limited space, is utterly incapable of increasing its numbers beyond a certain point, which is soon attained;" this resulting from the sources of carbon for respiration being restricted to the limited number of animals which such space can maintain. On the other hand, the economy of vegetable food is such, as to maintain an almost unlimited number of persons, whilst facts seem to indicate that the healthful tendency of the diet is such, as to greatly favour the increase of population.

THE PERMISSIONS AND SANCTIONS OF SCRIPTURE.

The permission believed to be granted to Noah; Elijah being fed with bread and flesh by the ravens; and the killing of the fatted calf, mentioned in the parable of the prodigal son, were adduced at the same meeting as the above instance, with the remark:—"Surely these would not have been related in the word of God, had it not been intended that flesh should be the proper food of man. To believe your arguments, we must not heed the Scriptures in what I have said, for we cannot believe both you and them; so will you please give me some definite answer or decision on this point, or I cannot, with a clear conscience, long remain a Vegetarian." We are sorry that any person should lose faith in the truth of the Vegetarian principle, simply because these instances appear to countenance the consumption of flesh-meat. We are far from denying the permission, and even the apparent sanction of the Scriptures to partake of flesh-meat, when man is in the condition or state of life in which this permission is essential to human freedom. To a man, however, who abstains from such food from conviction and choice, no such permission or sanction is required. The Vegetarian principle is one thing, and the proof that to eat flesh is a sin, and contrary to the word of God, is another; whilst the convictions in relation to both, are by no means essential to the belief in one. We are by no means anxious to eradicate our flesh-consuming brethren; and if they can establish flesh-eating as *good*, all we have to do is, to show that Vegetarian habits are *better*; and a practical adherence to them, for a sufficient length of time to be able to judge, is the surest means of discovering that they are not only better, but the best for man, as a physical, intellectual, and spiritual being. We incline, however, to the conviction, that when man shall have attained to his high estate of moral dignity, by obedience to the teachings of the Spirit of truth, by which the Scriptures were written, that it will be easy for him to discover the spirit and life of the word of God; and then, instead of abiding in the "letter that killeth," he will be influenced by the "Spirit which giveth life," and this can never, we submit, be at variance with a principle which tends in various ways to *preserve life*, animal, human, and spiritual. This letter of the word of God has been over and over again quoted in support of war, capital punishment, and other practices which the light of truth, in the present day, is showing to be quite incompatible with the complete development of the Christian spirit among mankind; and there are many who object to a spiritual interpretation of Scripture on the Vegetarian question, but who have no objection to such interpretation in relation to peace and humanity in relation to our fellow man. "I am not come to bring peace on earth, but a sword," said JESUS CHRIST, and those who profit by war do not hesitate to take this in its literal acceptance; but where, we would ask, is the *peace-maker* who would not say at once that this passage relates to spiritual warfare, the warfare of the spirit against the flesh? If, then, a spiritual interpretation is admissible for man's conduct to man, why not admit the same mode of interpretation in the case of man's conduct to his fellow animals in a lower scale of existence? We do not profess, in the limits of the present paper, to give our ideas of the spiritual application of the passages mentioned. What we wish to convey in the present instance, is the idea that the positive Vegetarian principle is altogether independent of any negative attempt to prove the sinfulness of flesh eating, or even its anti-scriptural character. It is, to our minds, a much happier position to take in relation to others, to regard all conscientious men as relatively *right*, and to trust in the gradual, but sure progress of our race, for the realization of that *more perfect right*, to which ISAIAH so beautifully refers in his prophecy of the state of man in the holy mountain, or church of the Lord, where "they shall not hurt nor destroy." We submit that there can be no more sin in endeavouring humbly to realize this prediction of the prophet, than there is in endeavouring to realize the prophecy which is stated as a reason why "they shall not hurt nor destroy;" viz., "for the knowledge of the Lord shall

cover the earth as the waters cover the sea." (ISAIAH xi. 9.) We may, therefore, reasonably conclude that the reason why men do continue in these practices is, because the true knowledge of the Lord, and of his merciful attributes, is not universal, either individually or collectively. We think, however, it is perfectly scriptural to believe that, just in proportion as this knowledge is practically possessed, will man adopt those practices in relation to food, which are compatible with a belief in the boundless mercy and goodness of God. Let men only follow their present light upon these subjects, and they will be sure to see more clearly how

"God moves in a mysterious way, his wonders to perform,
He plants his footsteps on the sea, and rides upon the storm."

THE PEACE CONGRESS AND THE VEGETARIAN SOIREE.

The *Chronicle*, to make up for want of argument, runs into a little comparison and generalization:—"The feature which chiefly strikes us in the Vegetarian meeting, is its excessive resemblance to the Peace Congress. The serene assumption of infallibility, the disdain of opposition, the curious transparency of the fallacies employed, the childish ethics, the alternation of kindly simplicity and downright impudence in the speakers, their dexterity in fastening upon one little bit of the subject, while the residue is as completely ignored as if it were shrouded in eclipse—each of these characteristics has had its exact counterpart at Exeter Hall, Frankfort, or Paris. Nay, the very incidents present a laughable similarity. On Friday evening, an advocate of Vegetarianism, the Rev. G. B. WATSON, proved intolerably tedious and digressive. The audience, though apparently not over-impatient in general, endeavoured to bring his address to a close by interruptions; whereupon, the indignant orator resumed his seat, exclaiming, that the gentleman interrupting him 'was a butcher in disguise.' Elsewhere, the latter would have been promptly denounced as a military man in multi—a place-holder, a tax-eater, or a pampered scion of the aristocracy. We may remark, too, that the speakers seem to have displayed the same inability to stick to their subject which uniformly distinguished the Peace Congress." The writer has evidently committed an error in relation to Mr. WATSON, for, in the report of the proceedings which appeared in the same paper from which the above is quoted, it is stated:—"After a variety of interruptions, and an exclamation from the hall that 'the gentleman must be a butcher in disguise,' Mr. WATSON resumed his seat." So that the very amusement, sought to be created at the expense of the Vegetarians, was based on an assumption, contradicted by the *correct report* of the point on which the wit was intended to hinge, and this, too, in the same paper! We thank our contemporary, however, for showing the resemblance of the Vegetarian meeting to the assemblings of "peace-makers," and grant that both the purpose and spirit of the two assemblies were well nigh identical.

VEGETARIAN NURSERY STORIES

The *Chronicle*, in descending, or ascending to a little pleasantry, after quoting the report in relation to Mr. WOLFE, says:—"By the way, we should have liked to be better informed concerning the pleasantry of a gentleman with such a name, upon such a topic. Did he joke about PYTHAGORAS? Did he indulge in profanity about the Garden of Eden? Or did he imitate the playfulness of Mr. CORDEN—if playfulness it was—on the subject of nursery reform? The Vegetarians have vastly less to effect in this last line than the friends of peace. We are not sure that we recollect a single toy which suggests false principles in respect of flesh-meat. Nursery stories, indeed, are ready made to the hands of Vegetarians. There is a deep meaning in that abhorrence of ogres which they uniformly inculcate. The history of Jack the Giant Killer is nothing less than a great Vegetarian epos, in which nature's revenge against flesh-eating is sharply contrasted with the blessings attendant on hasty-pudding. As for Jack and the Beanstalk, the Fee-Fo-Fum part of the story is eminently instructive, but its moral is vitiated by the premature withering of the beanstalk—typical of the insufficiency

of vegetable food to sustain life under critical circumstances." Dr. WATTS's hymn, before quoted, is confirmatory of the remark, in relation to children's literature; and we claim it as an additional argument, to show the moral tendency of the Vegetarian system, that those men who have sought to inculcate the most virtuous principles, for the benefit of young persons, have approached the Vegetarian spirit, and, in some instances, inculcated the practice.

WHAT DIET IS MOST CONDUCTIVE TO DYSPEPSIA?

The *Chronicle* wisely draws to the following conclusion:—"We deem it unnecessary to point out the slender thread of rationality which runs through the theory of Vegetarianism. That moderation in the use of animal food conduces to health, is no doubt a truth—that a diet consisting wholly of vegetables may, in particular cases, be advantageously substituted for a more generous regimen, is possibly another. But if, for the sake of bringing out these truths more prominently, we are to forget that large quantities of vegetable food generate in most people the worst forms of dyspepsia—and that, not only the nutriment, but the very bulk and solidity of flesh-meat is necessary in our climate to the sustenance of the animal economy—they had better have remained undiscovered or untaught for ever. In spite of the bodily vigour attributed to the green-stuff eating porters of the East—though, by the way, in the 'Arabian Nights,' they used to manifest a carnivorous liking for roast lamb with pistachio-nuts—nay, in spite of the assertion that not a single member of the new Association has died of cholera—we earnestly recommend our readers to postpone their conversion to Vegetarianism till the autumn is fairly over." The idea that vegetable food conduces to dyspepsia, originates, we believe, in the fact that the stomachs of most dyspeptics, having been accustomed to large quantities of animal food, are thereby rendered more or less unprepared for vegetable diet. Dyspeptics are, moreover, in their unnatural craving condition (characteristic of the carnivorous species of animals), frequently in the practice of eating it, regardless of the requisite attention to mastication; and the result is, whether principally from this, or the admixture with flesh-meat, much suffering. But dyspepsia is almost unknown amongst those who have, for a limited period, adhered strictly to a simple system of diet, comprising fruits, farinacea, and vegetables; unless strangely perverse to nature in other habits, there are instances where complete recovery has been effected within a few months. We need not say that flesh-eating is a prevailing cause of this complaint, as the *Chronicle*, in this very article, seems to suggest; and were we asked what diet was most productive of this disease, we should say, that which contains the greatest amount of animal fat, which, when mixed with vegetables, frequently produces effects, often erroneously attributed to the latter instead of to the former.

THE DIFFICULTIES OF OPPONENTS TO VEGETARIANISM.

We can readily understand the difficulties which the writer of the above article in the *Chronicle* and others experience, for the want of a previous acquaintance with the subject they treat; and, we have no doubt, that when the question has been considered more fully, they will be the better able to see and acknowledge its claims to their serious attention. We would recommend to all such, the perusal of SMITH'S *Fruits and Farinacea, the Proper Food of Man*, as a means of saving them much misconception and erroneous conclusion; or, at least, of selecting other points of objection than such as will otherwise be laid hold of. All who, like our contemporary, oppose the Vegetarian System, are in a similar difficulty, as far as our practical observation carries us; and just in proportion as they get better informed upon our question, cease their opposition, and beyond that, frequently become friends to the principle.

THE ANGLO-SAXON RACE.

The *Illustrated London News* says:—"Though a small section of the population are *phytophagi* or vegetable eaters, such individuals form the exception and not the rule. To preserve the integrity and enterprise of the Anglo-Saxon Race, the first medical authority declares

that a full meat diet must be used." We wish our deservedly popular contemporary, had given the names of the medical authorities it thus seems to place reliance on, as their works might have been consulted, and their arguments, if they have any, in support of this declaration, examined, and, if necessary, replied to. The mere declaration, however, merits consideration, as integrity and enterprise are characteristics of our race, which we should be sorry, indeed, to diminish by either precept or example. Such instances as NEWTON, FRANKLIN, HOWARD, and WESLEY, seem, however, spontaneously to present themselves to our attention, whose lives, not only present illustrations of integrity and enterprise combined in a remarkable degree, but, at the same time, to give the guarantee that if the greater virtues of these moral heroes of times past, cannot directly be shown to have relation to their simple habits of diet, such habits are at least safe in their bearing on the perfection of the race, as well as the humanities of existence.

SACRIFICE OF PRINCIPLE.

The *Illustrated London News* says:—"Many Vegetarians use a large quantity of eggs, but, by that course, they sacrifice their whole principle." This statement, to any one conversant with the features of the Vegetarian movement, is at once seen to be altogether erroneous. The principle of the Vegetarian Society is not based upon the abjuring of anything more than "*the flesh of animals as food*;" and thus, it is left to individuals to partake of milk, butter, eggs, or cheese, or not, as they see best, as well as fruits and farinacea, which must, in all cases, form the staple article of their subsistence. The writer in the *Illustrated London News*, like some others who have noticed the question, falls into his mistake from a definition of the term *Vegetarian*, other than has been assigned to it by the Vegetarian Society. All terms intended to express a system of practice, are, necessarily, liable to be more or less imperfect; and though the term *Vegetarian*, as applied to the dietetic reform established by the Vegetarian society, may be so, it was still considered preferable, in the origin of the Society, to adopting a more critically correct appellation from a learned language, which would have been much less intelligible to the world. Indeed, it is doubtful whether, avoiding a negative appellation, any term could be better chosen, inasmuch as the present one very accurately expresses what is, and must ever be, the main characteristic of a diet apart from the flesh of animals, viz., not subsistence, as some would suppose, upon *vegetables* in the ordinary acceptance of the term *vegetable*, but subsistence upon the products of the vegetable kingdom, including fruits, grains, vegetables, and roots. The *Illustrated London News*, therefore, is thus corrected in its statement, from the moment the term *Vegetarian* is viewed in connection with the principle of the Society which has given that term its wide notoriety. The same correction of the mistaken views of others who have glanced at the Vegetarian practice of diet, is precisely called for. We allude to the attempted establishment of degrees in the adoption of the Vegetarian system, as conveyed by the terms "*true Vegetarian*," "*so-called Vegetarian*," "*thorough Vegetarian*," and others. Amongst the masses of Vegetarians, it is well known, that though the great majority adhere merely to the principles of the Vegetarian Society, in abstaining from the consumption of the flesh of animals, there are individuals who also abstain, more or less habitually, from all animal substances, such as milk, butter, eggs, and cheese, as above shown; the Society not directly prescribing any diet, but merely adopting, as its principle, *abstinence from flesh*, individuals are in complete freedom upon the practice they may choose to adopt, under the breadth of the principle of the movement. It is, however, erroneous to institute comparisons for the particular practice of individuals, because some few individuals please to go *beyond* the requirements of the system, or because, as in the case of the *Illustrated London News*, and one or two other periodicals who have fallen into the same error, the term *Vegetarian* be interpreted apart from the principles of the Society which has given it birth.

THE UNIVERSAL PRACTICE OF HUMANITY.

After a controversy on Vegetarianism, in the *Glasgow Examiner*, the editor remarked:—"We have no reason whatever to quarrel with persons who prefer a potato to a steak, while they are willing to allow others to prefer the steak, with or without the potato; and if they be really in the right, we hope to see their cause prosper. Their system is at variance with the universal practice of humanity, so far as we have any record, and it will require reasons much more definite than any yet furnished, to show that the world has been wrong in this respect." It is no substantial argument against the value of any system, that it is at variance with the universal practice of mankind. What system of morality, or religion, is not at variance with the universal practice of humanity? If it were in perfect consonance with the practice of the world, in its present and past condition, we should suspect that it was but little calculated to promote the improvement of mankind. Are we not to receive encouragement from the fact, that the Esquimaux, the New Hollander, the New Zealander, and the North American Indian, are the most at variance in their practice with the system we advocate? Are these, and other people of like habits of diet, not the least mentally developed, the most morose, or the most untamable and barbarous of the earth's inhabitants? But, whilst it is probable that the taste for flesh is very extensive, perhaps co-extensive with the love of war, contention, and strife; still, we know well, that by far the largest proportion of the food of man, is, of necessity, obtained from the vegetable kingdom; a nation of hunters, as well remarked by Liebig, ever being limited to a comparatively few individuals, whilst the progress of population and civilization is identified with agriculture and its resources.

THE FOOD OF THE LABOURING CLASSES OF EUROPE

Is described in the *Penny Cyclopædia*, from well authenticated returns received from the countries to which they relate. We distinguish flesh and fish by italics, so as to show what proportion they bear to the articles of vegetable diet.

NORWAY.--*Herrings*, oatmeal porridge, potatoes, coarse oatmeal, bread, *bacon*, and salt *beef*, perhaps twice a week. *Fish* on the various lakes and rivers. Brandy in general use.

SWEDEN.--In the south, potatoes and salt *fish*; in the north, porridge and rye bread.

RUSSIA (general return).--Rye bread, buck wheat, some cabbage, soup, seasoned with salt, and *lard*.

DENMARK, COPENHAGEN.--Rye bread, inferior coffee, cheese, and butter.

ELINOR.--Rye-bread, groats, potatoes, coffee, butter, cheese, and milk.

HANSEATIC TOWNS, LUBECK.--Rye-bread, potatoes, *bacon* seldom, peas-porridge, groats, cheap *fish*.

BEMIN.--Potatoes, *bacon*, buck-wheat, groats, rye-bread, meat about twice a week.

MECKLENBERG.--Good sound food, occasionally meat.

DANZIG.--Chiefly rye-bread and potatoes, meat once or twice weekly.

WIRTEMBERG.--Soups, potatoes, bread, meat once or twice weekly.

FRANKFORT.--Soups, potatoes, vegetables, bread, coffee, and beer daily, meat on one or two days.

HOLLAND.--(general return) Rye, cheese, potatoes, vegetables, beans, and *pork*, buttermilk, buck-wheat, meal, &c.

BELGIUM, BRUSSELS.--Bread, potatoes, and milk.

OSTEND.--Potatoes and bread in the towns, and in the country a little butter, vegetables, and sometimes a piece of *pork*.

GORSBECK.--Rye-bread, cheese, butter or fat, *bacon*, vegetables, coffee, and weak beer.

FRANCE, HAVRE.--Bread, vegetables, cider, very rarely animal food; coffee and treacle are also used.

BRITANNY.--Buck-wheat, barley-bread, potatoes, cabbages, and about 6 lbs. of *pork* weekly.

LA LOIRE, INFERIEUR.--Bread and vegetables, *bacon* and other meat now and then.

BORDEAUX.--Rye-bread, millet, soups, Indian corn, sometimes salt provisions, *butcher's meat* very rarely.

MARSEILLES.--Vegetables and bread, farinaceous substances, made into soup or bouillie, probably once a week.

PIEDMONT.--No meat, little wine, twice as much maize as wheat-flour.

PORTUGAL.--Salt *fish*, vegetable soups, with oil or *lard*, maize-bread.

The AZORES.--Maize-bread, vegetables, potatoes, and fruit, meat seldom, *fish* when abundant.

GREECE, PATROS.--Maize or wheaten-bread, olives, pulse, vegetables, salt *fish*, and meat occasionally.

EUROPEAN TURKEY.--Bread, rice, greens, dried beans and peas, olives and onions, meat about once a week.

MALTA (from a communication).--Barley-bread, cheese, beans, and soup, or maize, or millet with herbs, when in employ; when out of employ, a little bread and soup only.

These returns are valuable, because they show most conclusively that the hard work of Europe is mainly performed by muscle and sinew obtained from vegetable food; flesh, lard, and fish forming but a very small proportion of the food consumed by the labouring population of these countries. The working classes of Scotland, and Ireland, too, might be instanced, to make the European evidence complete on this subject; and when we refer to Asia, Africa, and South America, we find a still larger proportion of vegetable food, constituting the main source of human nutrition for the labouring classes. We think, therefore, that our contemporary is not justified in the assertion, that the "Vegetarian system is at variance with the universal practice of humanity;" although as a moral principle, it has, probably, at present, but a comparatively small number of adherents. It is, in this respect however, that we regard it as most conducive to the welfare and happiness of man; and even if the world abstained from flesh meat, from necessity, we should still feel it a duty to inculcate the moral principles, which a voluntary adoption of the Vegetarian practice is well calculated to promote, with those who adopt it for this purpose, and adhere to it for the intellectual and moral discipline which it affords. The Vegetarian System, is, we believe, in this respect, another avenue through which the light of truth is allowed to shine for the enlightenment and advancement of mankind. It is not the mere eating, or not eating, which is the great consideration of itself, but it is the principle of life which men adopt as the motive of their actions: and if this be good, practices in harmony therewith, will tend to the strengthening and further development of that principle, and consequently, to the improvement of individual character, and the highest welfare of the human race.

SCIENCE AND EXPERIENCE COMBINED.

We have always considered that experience was the best test for all practical questions. The most profoundly scientific men have always deduced their conclusions from experience, combined with science; and although we have never claimed individual cases of experience as of themselves proving much, still, when they tend to confirm the truth of what scientific investigation declares, they are worthy of the most careful consideration. The *Glasgow Examiner* says:—"We grant it is perfectly possible that individuals may live out a century on purely vegetable diet; but the question is, would the community be more healthy and robust if the use of animal food were forbidden? It would not be difficult to find isolated cases (yet at the same time more numerous than those of Vegetarians) of individuals who lived to the age of eighty or ninety, or even an hundred years, and, at the end, their bill of fare would have borne out the proportions of Sir JOHN FALSTAFF'S, viz. a gallon of sack to a hap'worth of bread; but would any sane individual infer from this, that sack should be the principal article in human diet? Yet this is the Vegetarian mode of reasoning." As to forbidding animal food, our preceding article shows that we place no moral importance on any restraint but that of conviction; and when this is confirmed by science, and the experience of those who have tried both this practice and that which

it is intended to supersede, we submit that the case is altogether different to that adduced; as no science, nor the conviction of scientific minds, can be adduced to support the opinion that "sack" is adapted to the healthy sustenance of man. "Experience without science is blind; science without experience is lame;" but when both are combined, as in the Vegetarian system, they constitute a well regulated system, which becomes a rational and satisfactory basis for the establishment of a principle of thought and action among mankind.

EPIDEMIC DISEASES.

The *Glasgow Examiner* confounds good living with living upon a mixed diet, and seems to conclude that an "inferior diet" is the same thing as Vegetarian fare. This is a great error. The writer proceeds to say:—"No fact is more palpable than that the classes who are well fed, who are daily in the habit of partaking a mixed diet of animal and vegetable substances, are the most robust and healthful, and are less liable to be attacked by epidemic diseases, than those who live on inferior diet. It is among this class also, that the most numerous cases of longevity are to be found." We would remind our contemporary, that the inhabitants of thickly populated neighbourhoods, who are mostly subject to epidemics, are also those who most largely supply themselves with the diseased flesh-meat of the second and third-rate butchers; and that the supply of vegetables is anything but good among them. It would, indeed, be an absurdity to instance these as exemplars of Vegetarian diet. We give, as a counter statement to that made by the *Glasgow Examiner*, one recently made by the *Manchester Examiner and Times* :—

THE "CHOLERA AND VEGETARIANISM.—"The *Liverpool Chronicle* says:—"A case of Asiatic cholera has occurred at Halifax. The patient died in twelve hours." As it is better to prevent than cure, we give the following statement of the *Morning Herald*, from its report of the late Vegetarian Soirée in London:—"Mr. METCALF said he would merely state a few facts, which his own experience of Vegetarian diet for the last 42 years, had led him to observe. During the 42 years he had abstained from animal food, 8 had been passed in his native land, England, and 32 in the United States, and in both he had enjoyed, and still continued to enjoy, the most excellent health. Never from the commencement of the period he mentioned, had he had one particle of butcher's meat within his dwelling; and upon the Vegetarian diet, he had also reared 5 children, whose infancy had been marked by a singular exemption from the diseases incidental to that period of life. Those 5 children had grown up, and were all now married to Vegetarian wives—(loud cheers); all of them had children, for, as well as he could recollect, he was grandfather to about 21 boys and girls, none of whom, or their parents, had ever tasted animal food, nor would they do so for any consideration. In 1818, when the yellow fever broke out in Philadelphia, in the fulfilment of his ministry, he was constantly attending the bedsides of those stricken with that most loathsome disease, and never did he experience the least attack of it, though the flesh-eating population fell in hundreds; and the same thing took place with the cholera in 1832. He might add to what he had stated, that he never knew an instance of a Vegetarian attacked with the last-named malady, either in 1832 or in 1849."

Much more evidence of this character might be adduced; we, therefore, have no reason to entertain the notions of the *Glasgow Examiner*, which appear to be based on a mistaken estimate of the two kinds of food.

RESTORATION TO HEALTH,—THE DIETETIC TREATMENT OF DISEASE.

The *Glasgow Examiner* says:—"The Vegetarians again bring forward cases, where people have been restored to health, by simply adopting a vegetable diet. But how many cases must have come under their observation, where the reverse has been the case! We are convinced, that were investigation instituted, there will be found 10 of the latter for 1 of the former." Whenever an instance of

dyspepsia, or other disease connected with the alimentary functions, has come under our observation, we have generally found that when the ordinary treatment recommended by medical men, has been followed, it has become a long and painful affliction. We are happy to find, that medical men are, themselves, being led into the discovery that their present dietetic treatment of disease is erroneous. The *Medico-Chirurgical Review*, in its very elaborate examination of Vegetarianism, says:—"There are very few persons who have not a positive liking for fruits; and we are sure, that were they made a more regular component of the diet, instead of being merely introduced, as they usually are, into pies and puddings, which are added as a superfluity to a dinner already sufficient, or coming on as a dessert, when the stomach is already loaded, they would exert a wholesome influence on the system. And we would especially suggest their employment, in cases of aggravated dyspepsia, where ordinary farinaceous food, and green vegetables, seem to aggravate the complaint, and where (as in the case to which we just now adverted), there is danger of producing a scorbutic diathesis, by the too exclusive limitation of the diet to animal flesh and bread. We are by no means sure, indeed, whether the entire dietetic treatment of dyspepsia, ordinarily practised, is not fallacious; and, whether, instead of a highly animalised regimen, it would not be preferable to have recourse to a simple vegetable diet. Mr. SMITH has collected several cases of the benefits of such a system, from the writings of eminent medical authors, who had no particular doctrines to support, such as ABERCROMBIE, CHEYNE, and THACKERON; and from the considerations we have already adduced, we think that a strong case has been made out in its favour. We would not advise a large employment of substances consisting of almost pure starch, such as potatoes and rice; but we would give a fair trial to bread and fruits, before having recourse to so unnatural a proceeding as the abandonment of a regimen upon which mankind, in general, thrives so well, as to prove its adaptation to the human constitution, for one which can only be consistent with health under circumstances altogether peculiar. (p. 414, Oct. 1850) We would that the thousands who are now pining in misery, wretchedness, and almost hopeless despondency, under the advice of their medical attendants, who so commonly prescribe either bacon and bread, or mutton chops and bread, to the entire exclusion of vegetables and fruit, could read the above quotation from one of the highest medical authorities in this country. What encouragement is this for unprofessional men to persevere in their statement of convictions, on even such subjects as are commonly considered as belonging only to the faculty. Here is the excellent, but unassuming, unpretending author of *Fruits and Farinacea the Proper Food of Man*, working conviction on the mind of one of the highest medical professors; a conviction which goes in direct opposition to the almost universal practice of physicians, as to the dietetic treatment of one of the commonest, but, at the same time, most distressing forms of disease in this country. Here, then, is the reply we would make to the oft-repeated objection to Vegetarianism:—"Oh, but my medical attendant says, I must have animal food, and that I must eat no fruit and vegetables." We would have this quotation presented to every such medical adviser, and ask him to think seriously of the misery he is causing, by not thus attending to this much neglected, but important part of medical science, the dietetic treatment of disease.

THE "WEAR AND TEAR OF BUSINESS."

The *Glasgow Examiner* says:—"Persons living much out of doors, with little work to perform, such as in the case of the Irish, may exist on any thing at all digestible; but shut them up in factories or counting-houses, or give them regular and hard work, and the case is very different. Persons who intend to become Vegetarians, ought previously to have their fortunes made, for it is, in our opinion, a diet more suitable for a life of recreation, than for one of business wear and tear." There is no more dangerous error, to the man of business, than that of supposing that

an animal, as highly stimulating diet is essential to sustaining him for the wear and tear of life. Such food, tending, as it does, to draw upon the vital energies to a much greater extent, to promote digestion, than the milder diet of fruits and farinacea, does a great deal to render life more wearing; and when, as in thousands of cases, indigestion is caused by this diet, the nervous system becomes a prey to the carnivorous practices, and then, indeed, does business become wearisome, and life a burden. The remarks quoted above, from high medical authority, apply forcibly to this argument, as well; because tending to show that fruits and farinacea—more particularly wheaten bread—are least liable to promote, and best calculated to prevent, as well as to cure, that most distressing disease, which we believe to be the greatest bane to that class of society to which our contemporary alludes. We could adduce much evidence in support of the position here advanced, but, as the slightest observation of individual experience, and physiological science, is sufficient for this purpose, we deem it unnecessary, believing that all who desire to be convinced on this subject, will submit the system to that practical test, without which theory is almost unavailing. Another reason, however, why Vegetarian practice conduces to relief from the cares and anxieties of life, more particularly in the middle classes of society, is the knowledge that the means required to sustain man in health and strength are so easy of attainment, that the idea of coming to want, becomes banished from the mind. Now, unnecessary as this fear of poverty seems in this country, and under present and coming times of prosperity and plenty, yet we have good ground for believing that this fear is very extensively felt, especially where the knowledge of economy is imperfect. Nor is this to be wondered at, when we see how the present dietetic practices tend to debilitate the system, and to lead to the requirement of medical attendance, which, of itself, is frequently ruinous to the small tradesman. We can but feel sympathy with this numerous, and, in numerous instances, worthy and well-intentioned class of society. We know how they struggle to keep up the appearance of respectability, and we know, too, how much the adoption of Vegetarian economy has, in many cases, been the means of raising their hopes, and establishing their prospects in life, by removing those greatest drawbacks on a small tradesman's career—the bills of the butcher and of the medical attendant. We admit that Vegetarianism is admirably adapted to a life of recreation; but it is because it tends to make business itself a pleasure, by removing from it its greatest annoyances—a large family expenditure, and an excited condition of the nervous system.

FOOD FOR CHILDREN.

The *Glasgow Examiner* says:—"In regard to food for children, no one, so far as we are aware, denies that a large proportion should be vegetable, but as to the keen-sightedness of porridge-eating children, to which our correspondent alludes, we can say nothing. As Scotchmen, we of course feel greatly the love of country, but whatever virtues, or amiabilities, or sagacity, Scotia's family may enjoy beyond that of other nations, we would be inclined to trace to other causes than oat or pease-meal." We never think of attaching to any peculiar diet intellectual or moral power. We know that this comes from a more interior source; but, at the same time, it must be admitted, that the physical training of children must tend to the development of their intellectual and moral powers; and, although intellect does not come from oat-meal and pease-meal, still, it is by no means improbable that, by living upon such simple food, a better development of the intellectual and moral faculties is secured, than would be likely to arise from allowing an appetite for the flesh and fat of animals to be acquired and indulged in by children. The almost universal practice of Scotch parents, in this respect, is a credit to their sense and judgement; whilst the proverbial health and intelligence of Scotch children, is a confirmation that their practice is founded on correct views of the relative effects of the two kinds of food.

THE SOURCE OF VIRTUE.

Nothing is more common than for men to look to outward things for excellence and virtue; and here they are very liable to suspect others of doing the same. The *Glasgow Examiner* proceeds to say:—"Our correspondent knew a lady who travelled through Ireland unscathed, and from this fact we are to infer the morality of that people, superinduced by potatoes. We are aware that similar feats have been accomplished in England much more frequently than in Ireland, from which fact, from his way of reasoning, the inference is, that a greater amount of virtue exists in roast beef than in potatoes. As our friends are great in the way of dietetic tables, and know to a fraction how much bone, and how much muscle, and how much fatty matter is contained in a pound of flesh or a pound of oats, could they not set down also how much there is of virtue, love, scepticism, combativeness, belief, &c., and thus the cure of those moral ills, under which humanity has so long laboured, might be encountered through the stomach rather than by any process of a mental nature. We would just have as much hope of practical benefit accruing to society from such tables, as from most of those now so much talked of in the dietetic way." We must object altogether to this mode of reasoning, as being inconsistent with the spirit and words of the letter to which this is intended to reply. What Vegetarian, we would ask, ever dreamed of virtue or morality in potatoes? What we maintain, is, that a person who desires to cultivate the moral and intellectual faculties, so as to rule the propensities, can do so most effectually on that diet which is most bland and unexciting to the passions; and in no case do we attribute virtue or morality to the diet itself. This we would ascribe to that source alone, from which all that is good in life proceeds; the diet we advocate being, in our estimation, calculated to prepare man for the reception of virtuous principles—principles which are, of themselves, as separate from articles of food, as the science of botany is separate from the garden implements used in the cultivation of flowers, or that of agriculture from the various earths used for the production of corn.

WHEATEN BREAD.

A correspondent of the *Fifeshire Advertiser*, in criticising the lecture of Mr. BENN PITMAN, at Glasgow, after mentioning several objections to which we have already replied in the *Vegetarian Controversialist*, says:—"Mr PITMAN says, wheaten bread and oatmeal contain three times as much useful and nutritious matter as flesh-meat. What will our Vegetarian friends say to the following experiment of M. MAGENDIE:—'A dog fed with white bread made from pure wheat and with water, died at the expiration of fifty days.' The same eminent physiologist says: 'when a certain degree of emaciation has been produced by feeding an animal for some time upon one substance, as for instance, upon white bread during forty days, the animal will yet eat with avidity different kinds of food offered to it at that period; but it does not regain its strength, it continues to waste, and dies about the same time at which its death would have happened had the exclusive diet been continued.'" The "wheaten bread" to which Mr. PITMAN referred is a very different article to the "white bread" used by M. MAGENDIE; it is made of the whole of the grain ground, simply, without undergoing the process of separating the bran from it; and bread of this kind, alone, is capable of sustaining life, as was proved by M. MAGENDIE himself, when he fed another dog on the brown, soldiers' bread, for the same period, without any injurious effects upon the animal. So that the experiments did not prove the inefficiency of vegetable food; but the inefficiency of an artificially prepared article called "white bread," which is gradually being superseded by wheaten, or wheatmeal bread, greatly to the advantage of the consumers.

WEIGHT AND BULK OF FOOD.

The same correspondent proceeds to remark:—"Dr. MAYO, another eminent physiologist, says:—'The common food of human beings consists of either muscular flesh and fat, of

milk and eggs, or of the seeds of certain grasses, of the roots, the leaves, and stalks of different vegetables, and of various kinds of fruit. But the former substances (that is flesh, milk, and eggs) are found to be more nutritious than the latter; and the greatest bodily strength is attained, by combining a diet composed chiefly of animal substances, with habits of regular and not violent exercise." There is here great misconception, both as to the practice of diet of the great majority of Vegetarians, in the place assigned to flesh and fat, and as to the actual nutritive ingredients of the various kinds of food. Bread is, and necessarily will be, the "staff of life;" and only till science had made its revelations of the composition of food, in the actual facts of analysis, could the prescription and popular opinion above quoted, be considered unerring guides as to what was most nutritive. Other substances, however, have been found more nutritive than the articles quoted under the authority of Dr. Mayo—the seeds of certain kinds of grain and pulse. If, therefore, it were desirable to subsist chiefly upon those articles which are most nutritive (which is very much to be questioned as the correct principle of diet in most states of the system), these substances can best be obtained from various vegetable products, or may be combined with milk and eggs, which are partaken of in the diet of most Vegetarians, who, however, in altogether eschewing flesh as food, subsist mainly upon the products of the vegetable kingdom. To compare the views of physiologists with the facts of analysis, at once proves the great discrepancies existing between popular recommendation and the actual composition of food. But there are other discrepancies, also, which seem to originate in estimating food in relation to its weight of solid matter on the one hand, and as to its blood-forming particles only, on the other; or, by the proportion of nutriment in relation to weight; and the proportion in relation to bulk. It is true that flesh contains a larger proportion of nutriment, in a given bulk, than many kinds of vegetable food; and although various kinds of grain and pulse contain a much larger proportion of nutriment than flesh-meat, and in their *dry* state, in a condensed form; yet, when cooked, these substances increase in bulk, and consequently the relative proportion of nutriment to the *bulk* becomes less, whilst flesh-meat commonly decreases in bulk in the process of cooking. If, therefore, one physiologist speaks of the relative proportion of nutriment in relation to bulk, and another in relation to weight; one in relation to cooked farinaceous food, and another in relation to seeds in their dry state, there is no wonder at such contradictory statements, each of which may be correct, though each, when viewed by those who adopt the opposite method, may be erroneous. But, most of all, will there be found discrepancies in the comparison of the views of writers who have promulgated their opinions previous to the last seven or ten years, and who thus wrote from prescription and popular estimate, without the real facts of analysis to guide them.

WHAT IS BEST?

The experiments above referred to, made by M. MAGENDIE, show the injurious effects of being confined to a condensed and unnatural form of diet, such as *white bread*; and Dr. BEAUMONT states, as the result of his experiments in digestion, "that *bulk*, as well as *nutriment*, is necessary to animal food, to say that it is a condensed form of nutriment, or, in relation to its bulk, that it is more nutritive than vegetable food; but this is one reason why those who wish to regulate their health should avoid it. Whilst the

chemical tables of nutriment are based upon *weight*, and not as to *bulk*, and it is by *bulk*, that food is generally purchased; its dry state; whilst the one is very expensive, the other exceedingly cheap; the one containing a large portion of water, and the other nearly all so. The experiments of medical men, and the experience of human beings, confirm the necessity of *bulk* as nutriment; these facts all tend to show that vegetable and farinaceous food is, not adapted for man, but that it is, by far, the most nutritive. Flesh meat is purchased with, at least, a large amount of water, which adds so much to its weight; it is purchased without water, or nearly so, and is obtained in most places for nothing, is a part of the cookery, and, by the expansion which is secured, a large amount of bulk is secured, which is required for assimilating organs, which it thus healthily subjects to the action of a larger surface. Hence, whilst boiled rice will, according to Dr. Beaumont, digest in 1 hour, boiled pork, which admits of no water, and is unavoidably loaded with fat, is not digested in less than 5½ hours. The assertion, in relation to bodily strength, that it is more nutritive, appears to be drawn from the mistaken notion that the more concentrated the nutriment the more strength it gives; but this is directly opposed to the facts drawn from M. MAGENDIE's experiments, and from all experience. That food is the most strengthening which, from its form and constituents, is best adapted to all the processes of assimilation and nutrition, and secures the greatest amount of healthy action, is a system. We refer to the pages of the *Vegetarian* for numerous instances of the enjoyment of strength, power, and endurance, without resorting to animal food.

VEGETABLE BEDS.

Correspondents inquire of us, with much interest, "What is the best article of vegetable production is most suited for good beds?" We are sometimes taken by surprise at the zeal manifested, when once the flesh of animals as food has been eschewed, to fly from anything, and everything which the word animal can be at all associated. Our correspondents are, however, under a wrong impression; since, as far as we are aware, there is no material difference between the present used for beds, which would at all approximate the comfort of beds in ordinary use. Straw, and chaff, and the former, when the bed, or mattress, rather than the bed itself, is carefully prepared, is both healthful and comfortable, and would be supported on webbing, instead of on wooden springs. The most comfortable beds, however, at present in use, are the "water bed," as it is called (which is, however, an article of ordinary attainment), is the best common in France and Belgium. Discarding the feather bed, we should prefer this of which we speak, or horse-hair mattress, to anything else. And our correspondents who would take exception to beds of this kind, would probably do so, only under the erroneous impression that sheep have necessarily to be slaughtered, or treated with cruelty, to procure their wool, which is not correct. vast numbers of sheep existing, and being maintained solely for their wool, without any relation to the slaughter of their bodies for food; and sheep invariably shed their wool, if not shorn.

100
100
000



